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The Princeton Seminary Bulletin

The Form of A Servant
John A. Mackay

The Atonement and Contemporary Theology
James S. Thomson

On Spiritual Resources
Georges A. Barrois

The Dedication of The Robert E. Speer Library

Volume LI · January 1958 · Number 3

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IN THIS ISSUE

THIS may very well be one of the most significant issues of *The Bulletin* to be published in recent years. Apart from the regular type of article, the report of and the addresses given at the Dedication of the Robert E. Speer Library become through the medium of these pages a part of the permanent record of the Seminary's history and development.

The first article, "The Form of A Servant," was the address given by President Mackay at the opening of the Seminary on September 24, 1957. "The Atonement and Contemporary Theology" was a lecture given at the Alumni Fall Conference by Dr. James S. Thomson, Dean of Divinity, McGill University, Montreal. Along with these two articulate and meaningful presentations, we include a shorter address, "On Spiritual Resources," which was delivered by Professor G. A. Barrois at the Faculty Retreat, September 17.

Other contributions of real interest and value are "Gems Uncut," the best essay for the Templeton Memorial Prize, won by Mr. Thomas L. Thorne, Jr., a member of last year's Middler Class; and "Evangelism for Tomorrow," a review-article by an alumnus, Dr. Roger A. Huber, minister of the Presbyterian Church, Scarborough, N.Y.

D.M.

THE FORM OF A SERVANT

The Restoration of a Lost Image

JOHN A. MACKAY

THIS evening Princeton Theological Seminary enters upon its 146th year of service to the Presbyterian Church and to the Church Universal.

Let me begin by extending a warm welcome to those members of the Faculty and the student body who are here for the first time, or who begin this year in a new academic position. Very especially let me welcome those of you who have come to us from abroad, from beyond the frontiers of this nation. We trust you will feel yourselves at home in our midst, that our Seminary community will become for you like a family, and that you will not be disappointed in any way with our campus or our country.

Now to the theme on which I want to speak.

I have aimed across the years in these opening addresses to take up some idea, or some issue, which is basically important and which is at the same time manifestly relevant to the thought and life of our generation. I have chosen for this evening's talk what I call the restoration of a lost image.

A few weeks ago, in a small township on the Hudson, the Executive Committee of the World Presbyterian Alliance decided to make the servant image the theme for the next world gathering of the Alliance, which will take place in Brazil in 1959. It is designed that this image shall inform and inspire the entire program of the meeting. For a number of years now the Biblical image of the "servant" has fascinated me. I have come increasingly to feel that it is the symbol which, on the one hand, is most deeply significant in the Bible and in Christianity, and which, on the other hand, is most needed by the religion, the culture, and the civilization of our time.

There are three things I want to say, three affirmations I wish to make, about the servant image.

I

First, *the servant image is the most significant symbol in the Bible and in the Christian religion.* It pervades the Old Testament. Moses, the lawgiver and prophet of Israel, is called the "servant of God." So, too, is David, Israel's greatest king. Israel itself, the people of God, is called the "servant of God." "You are my servant, Israel, in whom I will be glorified." Through Israel God would make his nature known; through the Hebrew people his purpose would be achieved upon earth. Israel's true destiny was to serve God, to be "a light to the nations," that God's salvation might be carried to the ends of the earth.

So, too, in the New Testament. The One greater than Moses and Solomon, David's greatest son, Jesus Christ, who knew that he was one with the Father, the only-begotten Son of God, gloried in making clear that he came to be a servant. "I have glorified Thee on the earth," he said. "I have finished the

work that Thou gavest me to do." Picking up the ancient designation of Israel as a "servant," even as the "suffering servant," he exclaimed, "The Son of Man came not to be served, but to serve, and to give his life as a ransom for many." It was as a servant that Jesus unveiled the splendor of God and served the purpose of God. It was as a servant, and to fulfill his destiny as a servant, that he allowed himself to be captured and manhandled. He was eventually crucified as the "suffering Servant," who rose again from the dead to reap the reward of his faithfulness.

So, too, with St. Paul, Christianity's greatest convert. The man from Tarsus interpreted the significance of Jesus Christ as that of one who "though he was in the form of God did not think equality with God a thing to be grasped" (or to be graspingly retained), but who took "the form of a servant." In the "form of a servant" he unveiled the splendor of Deity and fulfilled the divine redemptive purpose for mankind. It might be said that God was never so truly God as when he took the form of a servant and became man. It was no wonder that being fascinated by that Figure, and in thrall to his allegiance, Paul was proud to call himself "a servant of Jesus Christ" who was "called to be an apostle, set apart for the Gospel of God" (Rom. 1:1). He, too, the greatest Christian of all time, "took the form of a servant." The man who knew what it meant to be in an ecstatic rapture "in the third heaven" labored with his own hands to support himself. On his last voyage to Rome Paul was the one man who behaved like a hero during the hurricane in the Adriatic. Yet when he and his shipwrecked companions got ashore he did not try to cash in on the prestige he won aboard. Rather he scurried off among the bushes to get sticks to make a roaring fire for storm-battered, rain-sodden, weary men. Like his Master, he did not regard honor or status as a "prize to be grasped."

How can we best describe the servant image? There is, happily, in the New Testament itself an episode which provides us with the pictorial setting and the psychological inwardness necessary to understand what it means truly to be a servant in form and in spirit. I refer of course to the foot-washing in the Upper Room. The same night in which our Lord was betrayed, he laid aside his garments after supper. Girding himself with a towel, he poured water into a basin and washed his disciples' feet. In this scene we have both the divine pattern of the servant and the human possibility of assuming the servant form.

To appraise the significance of any deed it is important to know the mood in which it was done, the psychological state out of which it was born. What was the state of mind which gave birth to the act, the menial act, of the foot-washing? Says the writer of the Fourth Gospel, "Jesus, knowing that the Father had given all things into his hands," being intensely aware that all power, cosmic power, was his, that he was the Lord of History, did not take into his hand the symbol of a scepter to overawe his disciples or to engrave upon their imagination a regal image. Instead he borrowed a towel with which to perform a menial act. Again, "knowing that he had come from God and was going to God," aware that is of his essential nature, of his kinship with God, of the source and goal of his

life, Jesus broke out of the divine cycle. He did not summon his disciples to an act of worship at his feet; no, he moved from Deity towards humanity, to express to men what is in the deepest heart of God, a loving concern for human welfare. Here is a perfect transcript of what it means to be a "servant" in the Biblical sense. It denotes a complete absence of external compulsion. It means voluntariness, spontaneity, a certain inner joy and even exultancy. Nobody obliges the true servant to assume a menial role. Knowing fully who he is and aware of his high destiny as one of God's elect children, a man is moved to perform the lowliest act, joyously, voluntarily, in the "form of a servant."

But here we confront a problem. How can men who are by nature self-centered and want to be like God, be made willing to take the form of a servant and fulfill the imperative which Christ left with his disciples, namely, that if he, their Lord and Master, washed their feet, so they, too, in lowliest mien and obedience, should wash the feet of their fellows. The answer to this problem is found in the context in which the footwashing scene occurred. The washing of feet was preceded by the "breaking of bread." We can be like Christ; we can take the "form of a servant" and obey Christ's commands only when He Himself is formed in us. We must live *by* him if we would act *like* him and *for* him.

In the background and preceding the feetwashing is the Holy Supper, the Eucharistic feast. Christ gave an imperative to his disciples because he had already invited them to partake of the symbols of his broken body and his shed blood. The only way in which a Christian imperative can be fulfilled, the only way in which Christian ethics can take on concrete reality, is when the Crucified and Living Christ enters into and becomes part of our humanity, bone of our bone and flesh of our flesh. In other words, in the background of the feetwashing and preceding it, stands the eucharistic meal. This must always be the order. First the Real Presence, Christ becoming a part of us, through faith, and we living upon him, participating in his being, that we may express his spirit, and, like him, take the servant form. This is of supreme importance. It lifts the whole question of ethical obedience out of the realm of pure morality and puts it where it belongs. The possibility of likeness to Christ derives from that communion with Christ, that realization of the Real Presence which is at the heart of the Lord's Supper.

There have been notable cases in which the episode of the feetwashing has made a transforming impact upon thought and life. Some of you have heard me speak of that young Oxford tutor, H. A. Hodges, now professor of philosophy in the University of Reading, England, and one of the most original minds in British thought today. Strolling along an Oxford street one Saturday afternoon, Hodges, a thorough-going agnostic, saw in a bookstore window a picture of the feetwashing. The scene gripped him. He himself tells the story, "As I looked at that picture," he says, "I knew that the Absolute was my footman." The doubting philosopher passed through an experience of conversion. Memories of childhood, of home and Sunday School, were set in a new perspective. There was born a flash of spiritual insight

and intuition. He said to himself: If Ultimate Reality, if the Absolute, is like that stooping Figure, that God has my allegiance. Young Hodges became a Christian. His whole world view was changed. He knew that in God's world the human absolute is the servant, that it is the meek who "shall inherit the earth," that there is no ultimate place for pure force, for the tyrant or the dictator, but only for those who are willing to serve God and man in the form of servants.

II

The second affirmation which I would make is this: *The servant image has been degraded in our time.* There is a contemporary thinker who discusses this question, the French Christian existentialist, Gabriel Marcel. In a remarkable book entitled, *Men against Humanity*, Marcel stresses the point that in our time the servant image has been degraded. "To think of a servant," he says, "is to think of one who is obliged to do what he does because of compulsion, who is merely passive, whose obedience is forced, who would not do what he does if he could do anything else to avoid it." That is to say, in our contemporary culture and civilization, to be a servant tends to be interpreted in terms of enforced obedience and pure passivity. Colonialism and Communism have been responsible for this in large sectors of the world. In vast regions of the globe today to be a servant is to be a person who lacks freedom because of social or political subjection. A servant is one associated with social servitude or with racial inferiority, so that nobody would be a servant if he could be anything else. Elsewhere, industrialism, the child of technology, has tended to depersonalize, to dehumanize man, and so to take all pristine and inherent value from the concept of the servant. Men become types and mere cogs in a wheel; they have value not in themselves but because they are useful, because they fit into a system. The supreme norm whereby ordinary human beings are judged is their utilitarian value for an organization.

Strangely enough, however, a form of false equalitarianism, which distinguishes a certain type of democracy, has done the same thing to the servant image. There is a kind of democracy in which this sentiment is common. Why should *I* do this? I am *your* equal; I am *as good as* you. The suggestion is that readiness to do a certain job is to admit inferiority. Might one not even say that there is an extreme form of democracy, based upon an abstract sense of equality, which can be, and is becoming, positively satanic in its implications. Recall that in John Milton's interpretation of the psychology of Satan, the Archangel fell because he could not endure the thought that anyone should be better than he. He wanted to be equal with the Highest, and, if possible, his superior.

> ". . . . . .aspiring
> To set himself in glory above his peers,
> He trusted to have equalled the Most High."
> Even to feel gratitude was a sign of weakness. So,
> "Better to reign in Hell than serve in Heaven."
> Another celestial spirit
> "Rather than be less cared not to be at all."

One thing is becoming clear. The typical servant in our time lacks a sense of belonging, a great attachment, a something beyond equality, an inner compulsion, a spiritual motivation, a joyous self-giving. But to be a servant in a deeper, truer sense is to give oneself with enthusiasm and unreserved abandon to something that is conceived as being bigger than oneself, in which one can and should lose oneself. Our Lord in the footwashing gave a native, symbolical expression to what he, the Son of God, accepted as his role in taking the "form of a servant," when he undertook to be God's redemptive instrument for human salvation. The obedience unto death of the suffering Servant of the Lord was something voluntarily and joyously accepted. What is needed in our time, if the servant image is to become meaningful and potent, is an individual's sense of reverence and commitment to something bigger than himself. Let this something be one's brother man; let it be a human need, a great idea, a worthy cause. Above all, let it be a sense of of God, and of one's indebtedness to Him and one's partnership in His divine, redemptive purpose.

III

I come now to the third affirmation. *One of the major tasks of our time is to restore the servant image.* This needs to be done both in secular society and in the Christian Church.

The statesmen of today need to envisage the servant image. They need to realize that the state or nation whose destinies they seek to control exists not for its own sake but to serve God and man. The totalitarian state, of course, assumes the role of Deity and takes on all the airs and attributes of the Master. Because of that the world has witnessed the tragedy of Hungary; it has witnessed, too, the tragedy of Spain, an equally sad country. Yet, in what we call, mythically and unreally, the "free world," a responsible statesman has dared to affirm that a state or a nation, and this nation in particular, must act from pure self-interest as its highest motivation. Could anything be sadder, or more tragic? Could anything be more perilous for our national life and destiny than to affirm to the world that the good that is done by a people naturally generous above all the peoples of the earth, is done ultimately because it is in our national interest that it should be done. How can anyone acquainted with history and human nature affirm that it matters nothing whether or not this country has friends in the world, or whether people love us or hate us, so long as they serve our purpose and contribute to our security? It is time that we realized as the English historian, Butterfield, puts it, that "civilization needs forgiveness." "There is none righteous, no not one."

Yes, the time has come for the rulers of men to forget their "cold war," to sit down together in penitence before God, each to listen to the other, and to be brutally frank with one another. It is time for statesmen who claim to represent the Christian tradition in politics to do their thinking in terms of the light and majesty of him who took the form of a servant. Repentance, too, is needed, as we contemplate our national sins and shortcomings, the betrayal of Republican Spain, for example, and our alliance with contemporary tyrants and slave dealers because they serve our interests. This

does not mean that we should be unaware of the necessity of self-defense, or of national security. It does mean, however, that we should realize that we belong to a society of sinners in need of forgiveness. It means that we should become vividly aware of the great inexorable principles of God's government of human affairs. It means a concern for truth and righteousness and a desire to understand why certain nations and peoples think and act as they do. When we come to understand them we can perchance forgive them. God, moreover, can operate in human hearts. The outlook of men and nations changes. Many a political theory breaks down when it confronts the stark realities of human nature. Men were made for freedom and they will affirm it. Profound changes are taking place even within Communist countries. Let us contribute to social change by increasing human contacts and by an exchange of commodities rather than by a mere increase of armaments. Let us beware of sanctifying hate under the guise of disliking a system. Let us, in a word, be willing to be the "servant" of another people's best interests and cease equating our own interests and actions with the will of God and his righteousness.

So, too, the leaders of culture need to recover the servant image. Too long have they lived with the image of the "master," the image of him who masters facts, who acquires knowledge, who becomes encyclopedic, who wins the $64,000 prize, and who, nevertheless, may be a plain jackass in matters involving ordinary human wisdom. Not knowledge but wisdom is man's supreme need and glory, a capacity for right relations between man and God and between man and man. "The beginning of wisdom," let it never be forgotten, is the "fear of the Lord." Wisdom comes, truth is envisaged, when man takes up a true servant's attitude of reverent, joyous devotion to the Great Master.

It is time, moreover, that some thinkers go beyond the idea that to be cultured is to be a mere master of dialectic, to be aware of the dialectical movement in thought and in history, so that a person comes to the point of never being able to become a servant of any single idea or attitude. In that case, the only absolute becomes the absolute of compromise, which is sanctified by a plea for forgiveness. When that happens, when it becomes the mark of a cultured person to refrain from making a forthright decision that is followed by dynamic action, then creative endeavor will be carried out by people whom we may despise and who live on the fringes of our traditional and classical culture.

How common it is in our university system to consider that the training of minds, the production of a critical intelligence, is the ultimate ideal of a liberal education! God forbid that our minds should not be trained, that our intelligence should not be critical, or that we should not have the gift of forming right judgments. But how true it is that many people who call themselves cultured are mere patrons of truth. They see in life so many ambiguities and ambivalences, they are so overwhelmed by a dialectical view of things, that they do not commit themselves to any single idea or cause. The oncoming generation of educated youth are becoming aware of this. In the course of the last year a Student Council Committee of Harvard Uni-

versity issued a very significant document.[1] It lays stress upon the need of commitment in any person who would claim to be educated. Here are some of the emphases in the document in question: "Commitment is an active, personal affirmation of ultimate worth. . . . Commitment is important to a man's full development. . . . The idea of commitment has a central place in the theory of the liberal university. . . . An unclear understanding of ultimate ends is frequently the cause of the misuse of means; this is as true in private as in public life. . . . The greatest men of history have been strongly committed and yet have retained wide vision and broad sympathies." What is here involved is not necessarily religious but some ultimate value to which one gives allegiance. The truth is that if a person is to be truly educated and alive he must sooner or later find his value, his idea, his cause, and commit himself to it. That is to say, he must become the "servant" of something to which he can give himself with adventurous abandon.

At an early stage in my own young manhood this truth was burned into me by that great Spanish thinker, Miguel de Unamuno, to whom I personally owe more than to any secular writer. When face to face with Spanish intellectuals who gloried in butterflying over the realms of truth, without committing themselves to any truth in particular, he used to say, "Get a great idea, marry it, found a home with it, and raise a family." Just what was Unamuno saying? He was saying this: Become the servant of an idea, or a cause that is big enough and true enough, and let yourself go in devotion to it, taking all the consequent risks.

[1] Religion at Harvard

But today people are in a mood of conformism; everyone is engaged in the great quest for security. Students are literally afraid, as we say vulgarly, to "stick their necks out." I found the same situation in Guatemala last May. In a meeting with students of the University of Guatemala they told me frankly that, unlike their predecessors of a generation ago, Guatemalan students today were pursuing a policy of conformism. They lacked enthusiasm, they were afraid of taking risks, they wanted to play safe. This is one of the hallmarks of student life in our time. There are reasons for this, of course. Our generation is suffering from the disillusionment that has followed two world wars. People ask, "Is it worthwhile getting excited about anything?" There is a tendency to regard with suspicion, or as an inferior sort of being, the man who has strong convictions, or who links his destiny to an idea or cause which means everything to him. And yet, we should remind ourselves that it is not natural for true men to be mere conformists in some comfortable status quo; it is not natural to live for the mere sake of being secure. The uncommitted life is as unworthy of human beings as the unexamined life. Life begins for a man when he commits himself to a worthy Master, when he joyously takes the form of a servant.

IV

All this is still more true and relevant in the community of Christians. Churchmen need to recover the servant image. They need to recover it for example in their thinking about the Church as an institution. We face no greater peril in the Christianity of our time than the peril of the Christian

Church regarding itself as an end in itself, whether as a world body, as a national denomination, or as a local congregation. The Church as "The Israel of God," exists as did its prototype, God's ancient people, to be the "servant of God." The standard by which the Christian Church, wherever located or whatever its name, must be judged is by the measure in which it has taken the "form of a servant" and shows itself, by every evidence, to be in very truth, "the servant of Jesus Christ."

The purity of the Church and the unity of the Church are not enough if purity and unity come to be regarded as ends in themselves. It is not Christian to lay claim to absolute purity, whether of belief, worship or church organization. Some glory in their theological purity, that is, in their orthodoxy. They glory in having the right ideas; they defy anyone to prove that they are tainted with false doctrine.

Now orthodoxy, that is, right or sound doctrine, is important. Yet we can *have* the truth in a purely intellectual sense without the truth having us. And Christian truth, let it never be forgotten, is personal truth; it centers in a Person and it must possess the lives of persons who in the fullest sense become servants of the Truth. Christian truth must not only be believed, it must be obeyed. Men must *do* the truth. "Dead orthodoxy," as Archibald Alexander, the founder of this Seminary called it, can deny the faith, and even betray it. Here is the paradox. Loyalty to ideas about Christ can become a subtle substitute for loyalty to Christ Himself. Ideas can become idols. The heresy of orthodoxy, that is, the heresy to which orthodoxy is everlastingly subject, can be the most soul-destroying, mind-shattering of all heresies.

Others say, "Ours is the true ministry. We can trace our descent to the apostles." So what? Can apostolic succession save you and give you good and regular standing in the Church of God? Who are you? Do you serve? Do you truly minister? Do you measure up to him who took the "form of a servant"? Do you do the work of Christ? Do you manifest the spirit of Christ? The proof of a true ministry is that it serves Jesus Christ the Truth.

Still others say, "Our Church is the true Church; it was founded by Christ himself and its structure was revealed by the Holy Spirit." The answer is, structure of any kind is not the essence of the Christian Church. Structure, too, must be a "servant," and must be judged by the degree in which it shows itself to be a servant of the redemptive will of God in Christ. In the ecumenical movement of today it is only on the road of Christian obedience that the Holy Spirit will reveal the structure which is most consonant with, and can best express, the truth and unity of the Church of Christ.

But even the unity of the Church cannot be an end in itself. The question must be asked, "Unity for what?" At the risk of becoming an idol the Church's unity cannot be for its own sake. The possibility that this should happen is one of the perils of the ecumenical movement to which I am so deeply committed. The ideal of Christian unity can never be tensionless harmony. The unity of the Church must be for the sake of the mission of the Church. The unity of the Body of Christ is fulfilled when all the mem-

bers, functioning harmoniously together, serve the mandates of the Head and the impulses of the Heart. The unity of the true Church must be that of *a world missionary community*, that is, a community which is both missionary and world-wide.

It is possible to conceive a form of Church organization world-wide in its scope. Church structure may be created which would fulfill all the proprieties and prerequisites of true Christian relationship. It would have an equal place for people of all races. It would transcend nationality. It would grant equal status to missionaries and "fraternal workers" among the native-born sons and daughters of the Church. Ecclesiastical autonomy would be effective and Christian harmony would prevail. But autonomy and harmony for what? A Church can never be in very truth the Church unless it shows itself to be *the servant of Christ*, unless it takes seriously the missionary task of the Church. A true Church of Christ must be loyal to the last mandate which Christ gave his followers to make disciples of all nations. The Church's unity must be above all a unity in mission. It must carry the whole Body to the frontiers, not merely to the geographical frontiers, but also to the unnumbered frontiers which begin in the home and extend to the backwoods and the high places of Government.

Christians as individuals must recover the servant image for themselves. When is a man truly a man? When he fulfills his human vocation. In a document of the reformed tradition to which this Seminary belongs there is a famous question which runs, "What is the chief end of man?" What does man exist for? When does he fulfill his destiny? The answer is, "Man's chief end is to glorify God, and to enjoy Him forever." Man is truly man when he becomes God's medium, God's servant. Through such a man God manifests the splendor of his character and carries forward his purpose, in holy fellowship with him who becomes his human instrument. Such a man becomes like his Master, who said, "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do." This is what man is for, to unveil the splendor of his Maker and Redeemer, in his thinking, in his behavior, and in his daily toil. It is on the road of obedience, in the "form of a servant" that a Christian comes to know in his deepest heart the meaning of God's presence, and to experience "fellowship with the Father, and with his Son Jesus Christ." Christlikeness means letting oneself go in obedience to the Crucified and Risen One, making some facet of the divine nature visible to men, fulfilling God's redemptive will to the last frontier and till the sun of life goes down.

In the historic Plan of this Seminary there occur two great words, "learning" and "piety." These two dare never be separated. "Learning," the pursuit of knowledge, the exercise of thought, the cultivation of intellectual judgment is supremely important; but it can never stand alone or be an end in itself. It must always be related to true piety of heart. Piety means a sense of the presence of God, an experience of communion with God, a dedication to the service of God. It is my dream that when a few weeks hence, we dedicate our new Library, which is the symbol of learning, we shall relate this great building and its books to a deep and

creative piety. We will dedicate the Speer Library to the aspiration and hope that the light of learning may illumine the life of piety in the service of Jesus Christ the Truth. He who himself took the "form of a servant" asks that we whom God has called into the "fellowship of His son," may also bear the servant likeness, in spirit, word and deed, on this campus and beyond.

LENTEN READING

In the Protestant tradition Lent does not feature a catalogue of negations, but more appropriately a positive reassertion of belief and devotion. As a useful guide, few books are of such high quality as *Prayers for Daily Use*, by Samuel H. Miller (Harper & Bros.). All who have read his earlier books, *The Life of the Soul* and *The Great Realities* are familiar with the freshness of his style and the depth of his Christian faith. Here are 263 prayers which are unusual examples of the fruits of meaningful devotion and which will take their place worthily among other classic expressions of human aspiration.

Not only does Lent call us to the lower levels of prayer, but equally to a fresh encounter with the Holy Scriptures. A new book, *The Authority of Scripture* (Harper & Bros.), by J. K. S. Reid, should be on every preacher's desk as a slow, steady menu for several months. It makes great reading—authentic, informative, and scholarly. Given originally as the Kerr Lectureship in the University of Glasgow, these chapters interpreting the authority of the Bible according to Luther, Calvin, Roman Catholicism, and Neo-Orthodoxy are, to quote William Neil, "wholly admirable."

Few experiences are more invigorating spiritually than reading the biography of "a good soldier of Jesus Christ." George Seaver, who gave us that well-balanced biography of Albert Schweitzer, has written the story of David Livingstone in which he presents in exhaustive detail the heroic figure of the missionary-explorer-scientist who opened up Africa in the 19th century. *David Livingstone: His Life and Letters* (Harper & Bros.) is a biography on a grand scale, because a man and a whole continent are involved. We see the man Livingstone behind the legendary and sentimental and emerging as a real person with human weaknesses, but with a many-sided greatness that excites our wonder and admiration. Also, we have a new glimpse of a vast continent and of the complex problems, then in embryonic form, over which governments and tribes are struggling today. This definitive and fascinating volume should be in the missionary library of every church in America.

No program of Lenten reading would be complete, or even meaningful and proportionate, without a renewed contemplation of the Cross. For our thinking upon the sufferings of Christ, we are indebted to Professor John Knox for an instructive volume entitled, *The Death of Christ* (Abingdon Press). The quality of his discussion of this central event of history is indicated by the author's own words: "One can do three things with the Cross—and only three. One can deny that it happened because, if acknowledged, it would make nonsense of life; one can acknowledge it and decide in consequence that life is meaningless; or one can find in it a clue to a deeper meaning in life than otherwise appears." Readers of all branches of the Christian Church will find here a profound and deeply moving study of the significance of the Crucifixion.

D.M.

THE ATONEMENT AND CONTEMPORARY THEOLOGY

I—The Atonement and History

James S. Thomson

The choice of the Atonement as a subject needs neither explanation nor apology. Our interest in it is perennial. If we are to be faithful to the original and continuing proclamation of the Gospel, it must occupy a place that is at once central and informative in all our preaching. The Atonement is indeed the Gospel, the good news of God in what he has done and still continues to do for us in Jesus Christ. Moreover, preaching does not exhaust the range of its meaning and power. The Atonement is the focus of worship, the dominant impulse for adoration and praise, the assurance of forgiveness and the hope of restoration, the ground of intercession and entreaty, the very pledge of all that we dare to expect from God. It is the only proper basis for Christian Ethics. It defines the true nature of the Church as Christ's Body in the world. Our Lord himself recognized that no speech of man can ever be adequate to state its meaning and so he himself instituted the Sacrament of the Supper as a perpetual memorial of his Sacrifice.

The Doctrine of the Atonement is therefore not one among others in the systematic statement of Christian theology. It gathers all the elements in our faith to a central point, being indeed the very basis of all that we can believe concerning God and his ways with the souls of men, persuasive, illuminating and quick with Divine power. The range of its meaning is infinite and illimitable as the very love of God. Consequently, as has been frequently remarked, there is no finality to its statement. There has never been an orthodox definition of this doctrine, in the sense that it has received a credal or conciliar authoritative pronouncement. The New Testament of course must always be normative, but here again one is impressed by the variety of its presentation and the outreach of its significance, providing at once the innermost core of personal faith and devotion and the very secret wisdom of the universe. There has therefore been a fluidity about this doctrine. In the history of theology we have a succession of interpretations or theories of the Atonement, some of which have gained such prestige that no student of the subject can afford to neglect them. Gustav Aulén, in his *Christus Victor*, has claimed the title of *classical* for the interpretation of Christ's work as a redemption from the powers of evil. He has shown how for at least the first millennium of Christian thought, the doctrine of the Ransom of mankind from the dominion of the Devil held a place of pre-eminence, although in a recent work, *The Patristic Doctrine of Redemption*, Professor H. E. W. Turner of Durham has maintained, I believe quite properly, that there were also other elements in the interpretation of

the earliest theologians. It is generally held that St. Anselm's great work, *Cur Deus Homo*, marks a break with the theory of the Ransom from the Devil, although it can be maintained that the idea of a price to be paid for the salvation of mankind was still retained. In more modern thought, the famous work of Macleod Campbell on "The Nature of the Atonement" can also merit the designation "classical."

The Doctrine of the Atonement is greater than all its interpreters. It has passed into successive moulds of thought, but none has been able fully to contain it. Rather it exhibits a perpetual novelty of meaning and relevance. Therefore we are in line with its historical development when we ask: What new light on its significance and presentation can we receive from the contemporary quickening of theological thought? This is the subject to which I invite you to share with me in discussion.

There has certainly been a succession of books dealing with the Atonement. At the same time, there are evidences of some need for re-statement. The most radical is that of Professor Rudolph Bultmann who adds to his plea for what he calls a demythologizing of the New Testament, what one critic has described as a "dedogmatizing of Christian doctrine." He singles out for attack the traditional presentation of the Work of Christ in these terms, "How can the guilt of one man be expiated by the death of another who is sinless—if indeed one may speak of a sinless man at all? What primitive notions of guilt and righteousness does this imply? And what a primitive idea of God? The rationale of sacrifice in a general way may of course throw some light on the theory of atonement, but even so, what a primitive mythology it is, that a divine Being should become incarnate and atone for the sins of men through his own blood! Or again, one might adopt an analogy from the law courts and explain the death of Christ as a transaction between God and man through which God's claims on man were satisfied. But that would make sin a juridical matter, it would be no more than an eternal transgression of a commandment, and it would make nonsense of all our ethical standards."

These words fall upon our ears and minds with a certain sense of shock. It is evident that Bultmann is challenging the whole traditional framework of thought and idiom in which the Doctrine of the Atonement has been expressed. He is saying in a rather extreme and negative way what is latent in many minds that the apprehension of Christ's work requires to be interpreted once more in fresh terms. Much of the traditional teaching leaves unresolved questions on our hands, and whatever else, the manner of our redemption should be not a problem. It is either a Gospel to be joyfully proclaimed or it is nothing at all. Indeed the effect of this perplexity is evident in much contemporary preaching. There is a marked absence of the Atonement, even in what is more precisely regarded as evangelistic preaching. This is not to say that every sermon must deal explicitly with the saving work of God in Jesus Christ—but nevertheless, this should be the grand theme that informs and directs every kind of discourse that has any pretensions to adequacy in dealing with the relation of God to the human soul. The result is a blank space that is really a hollow center even in

much of our preaching that can be described as theological. The Cross is introduced as a crowning illustration of God's love or as an emotional appeal or again we relegate its reference to our liturgical prayers and sacramental worship. Now I am not suggesting therefore that we should bind ourselves to some theory of the Atonement—that indeed is what many, although not as explicitly as Bultmann, are revolting against. But the Word of the Cross is a Word and while it is as likely to be foolishness in the estimation of the wise as it was in the days of St. Paul—it is a Divine Wisdom and thereafter capable of being heard and understood by faith.

One of the elements in contemporary theological thinking derives from this very sense of revolt against the attempt to interpret the nature of God and his relationship to men in terms of theoretical knowledge. By its very nature conceptual thought is inadequate for theological method. Why? Because God is unique. Even if we think of him as personal, as indeed we must, he is not another Person to be added so to speak to the list of our personal acquaintances. He is God—there is none other such as he. And you cannot form an abstract idea of a Unique Being. Conceptual thinking involves a multiplicity of instances and there is only one living and true God. What then is the alternative? Uniqueness can only be known by self-description—in other words by self-revelation. God, as Irenaeus said, can only be known through himself. Moreover, this self-revelation must be an action, an impingement so to speak upon us. It breaks into our consciousness from beyond with the force of novelty. There is an overture from God to us, personal and individual, concretely apprehended in terms of action. This is what Buber, and let us remember also the late Professor Karl Heim and even before him, in a work of decisive importance by the late Principal Oman, *Grace and Personality*, meant by the substitution of the relationship of the I-THOU for the I-IT. Only in revelation it is not so much I-THOU as THOU-I. The initiative is with God.

Now, it is this sense of the frustrating inadequacy of conceptual theology that has sent us back in a new way to the Bible. Speculative thought has no final authority beyond the thinker. Even scientific knowledge which delights in theory demands the confirmation of experimental action. When we turn to the Bible, the ways of God are described as a history—a history within history, which indeed gives a Divine meaning and significance to all history. True it can only be apprehended by faith—but it is not a groundless faith. History assails the mind with all the cogency of facts—if it does not, it is not real history. It has all the objectivity of concrete event. The interpretation of history may be speculative as indeed it is apt to be, but in the Bible history itself is used as the means of interpretation.

Now this Biblical emphasis on history has an immediative relevance to the modern mind. Historical study commands a wide interest in our day. It is indeed one of the signs of our time. The horizon of the future is foreshortened and dark with threatenings. There is an acute sense of being ushered into a new age and we cannot see where we are going. And so many are turning to the past. Some as a romantic escape from the confusion and bewilderment of the present, but even more as an

appeal to the great laboratory of human affairs in the search for some pattern that will provide a clue to the meaning of existence. Now this is not to say that the people to whom we preach are all "sitting up o' nights" reading Toynbee. Nevertheless, there is present to the minds of many a sense of involvement in the events of the world. They are aware of being carried along on a tide of affairs. There is not so much talk today about the untainted possibilities of the future, even in the midst of our contemporary prosperity. The Henry Ford attitude towards history which is reputed to have dismissed it as bunk is not very prevalent in our time. The Marxians of course have taken history seriously and believe there is an inherent logic in the time-process that drives onward to an inevitable destiny. This is without doubt a profoundly dynamic faith that is powerfully at work in many parts of the world today. Let us therefore turn to history as a category of understanding for the Work of Christ.

Before doing so it is worth while noticing that the very term Atonement has undergone historical change, and to a certain limitation in the process. It is a very English word. When we consider the place it occupies in our theological vocabulary, it is remarkable to note that it appears only once in the King James version of the New Testament, and that it has completely disappeared from all subsequent English versions. The reference is to Romans 5:11 where the King James version reads: "We also rejoice in God through our Lord Jesus Christ by whom we have now received the Atonement." The Greek word is καταλλαγή of which a more generally accepted translation is "Reconciliation." Indeed even in the King James version, in the previous verse the same word in verbal form καταλλάσσω is so translated. Now in the English of the early seventeenth century—"atone" was an active and transitive verb with the force of making *at one*, converting enmity into friendship, overcoming alienation. With us today the word atone has come to bear a more limited meaning with implications of punishment, suffering and repentance. But without doubt such ideas concerning the work of Christ are present in the New Testament, and no doctrine of atonement would be complete without them. Particularly the word "Propitiation" (ἱλαστήριον), which is more nearly a Greek equivalent of the Hebrew word *kaphar* for Atonement, carries with it this sense. However it is this word Reconciliation on which we ought to fasten our attention as the fullest and most adequate expression of what God does for us in Christ. The Atonement becomes an *action* rather than a *transaction*. And this carries us into history.

There are four senses in which the categories of history provide us with ways of approach to the understanding of the Atonement:

I

The Work of Christ is itself historical. It has all the cogency of fact. There actually was a person called Jesus who lived and died and whose action has entered into the events of the world with decisive effects. If we are seeking for objectivity, it is here. His work was done by him apart from us, nevertheless, as we believe, because of us and for our sakes. In what sense?

There is a famous, much-quoted say-

ing of Lessing, a philosopher of the 18th century enlightenment, that "contingent truths of history can never prove eternal truths of reason." But the atonement is not meant to prove anything: it brings us a gift of grace, which we can only receive as revelation. The work of Christ must be placed in its Biblical setting. That is why all preaching of the Cross simply as a stark, detached event is likely to be ineffective and to exhaust itself in a motion, that degenerates into emotionalism. We must ask what it is that makes Atonement necessary and the answer to this question carries us back to the origin of ourselves within the larger order of all creation. The Atonement begins with God the Father Almighty, Maker of Heaven and Earth, and is deeply involved in the entire history of the world. Belief in Divine creation is of course not a distinctively Biblical point of view—it is the fundamental affirmation of all real religious faith. It involves the recognition of our essential dependence upon God. But, according to the Bible, creation is purposive—it comes to a crown and climax in the making of man. God is seeking for a people, who will share his blessedness and by a delegated dominion of knowledge and technical skill actually extend the work of creation.

It is generally accepted that in the early chapters of Genesis, we have at least two accounts of creation—but they are not contradictory—rather they are complementary. One amplifies the other. God in creation had made that which was other than himself but in its heart and at its summit he placed man that his created work should give back to his Maker the glory and honor with which he fashioned it. Thus there was a Divine purpose of reconciliation and atonement in creation itself. The story moves forward to speak of how this reconciliation is to be accomplished —by intellectual knowledge and the use of tool. For man has the gift of language—he gives names to his fellow-creatures. Language is the indication of rationality. It is the badge of meaningfulness. The garden is his till and keep. He is to reconcile his world to himself. What have we here but a very theological rendering of man's essential nature. The whole task of civilization is compressed into a brief but illuminating portrait—*homo faber* and *homo rationalis*. Man is also the pro-creator —for God also makes wo-man, so that he becomes HOMO SEXUALIS. Home and society spring from his loins—still another realm of personal and social reconciliation. Here then is man's delegated place in creation—the office and duty of reconciliation.

In the midst there is the Tree of the Knowledge of Good and Evil with its forbidden fruit. The Tree is there for Shade and Shelter, but not for personal enjoyment. It represents the Divine Absolute, the reserved domain of Righteousness—Good and Evil. These are the conditions of Atonement, of being at one with God. Man's freedom is a delegated sovereignty and this is what he has clutched at and lost. His fall came from that deep and fundamental drive, the very life-urge itself, which designates him as God's pro-creator of his kind—in terms of which Freud has revolutionized the study of psychology in our time, and of which Augustine wrote so powerfully a millennium and half before. It is represented by his relation to woman. A fundamental rift has entered into

human life. Man the reconciled has become a rebel. Eden is lost. What is history but an extended commentary on this theme? Here, as has been said, "civilization is criticized at its very source." Man retains his delegated powers. God respects the creature he has made. Knowledge increases and with it advance of technical skill. But everywhere there is the tragic dilemma of the human situation. Man aspires to make the world his own, to tame himself and society into order through education, institutions of government, to extend his sovereignty and enjoyment through work, and trade and commerce. But the sin of Eden is repeated in a continual falling away for he still aspires to be as God. It reflects religion itself, and the realm of worship becomes a spectacle of division, confusion and strife. As one writer remarks, "Man's first altars were the scene of the first murder." The cynics who remark on the bloody wars of religion need say nothing more than that.

All the greatest literature of the world witnesses to this strange condition—the glory and the fall of man. Tragedy provides its perennial theme—Prometheus, Faust, Paradise Lost. Man the reconciler, also the unreconciled—and the deep need for atonement. Nation at enmity with nation, race with race, the war of classes within society, the conflict of man with man, division in the Church, the State, the home. Man with himself. Contemporary life is a vast apocalypse of the theme.

But the Bible tells this tale with a difference. Israel is Adam writ large—the story of Eden is projected into history and becomes the clue to the history of all mankind. When other literature presents man as a tragic hero, a figure of magnificent pathos, the scriptures bluntly portray him as a sinner. He is at war with himself because he is at war with God. But God is God, he cannot suffer defeat. He is the Almighty Creator who in wisdom has made all things including man. He respects the work of his own hands even when it has defied him. He has breathed into man a living soul fashioning him in the Divine image. And so the scriptures open in the grand theme of salvation—the reconciling of man, and through man of the whole creation to himself. For he is a God of covenanted *hesedh*. Such redemption cannot be accomplished by fiat. Man must be won and not coerced into obedience. It is thus that we enter upon the eschatological meaning of history—a history within history, over and beyond history—the history of reconciliation. It is recounted in meaningful succession—in episodic dimensions. Universal wickedness brings all but universal destruction, but one family is saved to preserve the race. One people is founded that all the nations of the earth may be blessed. They are liberated from slavery and given a land to dwell in where Eden's story is repeated. But God sends his prophets, proclaims his law, disciplines his people amidst adversity and apostasy—and prevailing throughout the repeated entreaty in prophet, priest and psalmist, "Come unto me," "Return and be forgiven," and along with this and inseparable from it, "Accept your work as a reconciled people to reconcile all mankind—to be a light to the Gentiles and to all who sit in darkness."

It is in such dimensions that we have to conceive the Atonement. The origin

is in God: it flows from his very nature: it begins with creation: it prevails everywhere in human experience: it is the very meaning of history. Here is matter for preaching: a life-time of ministry will not exhaust it. It is into this setting we have to place the Work of Jesus Christ.

II

This work itself is an event within history. Contingent truths of history may not prove eternal truths of reason but the eternal Rule of God breaks into precise and specific historical events. This certainty is the Biblical view. Historical science employs the analytic method of tracing a relationship between effect and cause, but must limit its delineation of causes to events and situations that are themselves historical. However, sometimes, even within history, these causes may be personal as when some man of destiny appears to work decisive change. This is how God works in history, but his action is not so limited. He is Lord of the whole earth and what we call natural causes become the ministers of his Word. Thus, the characteristic Biblical description of history is a recital of the mighty acts of God. Even the first proclamation of the Gospel as we have it recorded in the Book of Acts is cast into the form of history—what God has done.

The coming of Jesus the Christ into this world is God's mightiest act. Theology calls it the Incarnation, God himself coming among us as a man. All the great expositions of the Atonement begin with the Incarnation—the *De Incarnatione* of Athanasius, the *Cur Deus Homo* of Anselm. As Macleod Campbell observes, "The faith of the Atonement presupposes the faith of the Incarnation." But what is the Incarnation? It is often regarded as a precise event—the Birth (or as it should be more correctly the Conception) of Jesus, sometimes as an interpretation of this event, or even as a general principle. But, the whole life and work of Jesus is the Incarnation: in a word, it is a history—the personal history of Jesus. The coming of Jesus was an act of Atonement: all that he did and taught was Divine Reconciliation: his death on the Cross and the Resurrection were its crown and completion. Undoubtedly the tendency has been to limit the Atonement to the Cross, but even so, the sacrifice of Jesus in his death gives meaning and power only in the light of his ministry.

The Incarnation was a real historical event, an action in the world. This needs re-emphasis in our time. The first battle of the Church was with Gnosticism and the issue that was joined was concerned with the historical character of the Incarnation. Jesus was a man, not a Docetic appearance of the Divine, not an incidental embodiment of a general Divine immanence. The Quest for the Historical Jesus is often accepted as a mistaken venture that reached a decisive disclosure at the hands of Schweitzer. Form-criticism is widely regarded as completing the process of disillusionment. But long, long before the historical and literary critics fastened their attention on the actual person of Jesus in the flesh, this same figure occupied the central place in Christian thought and devotion. Out of their own mouths shall we judge the minimizing critics. The positive contribution of form-criticism to our understanding of

the gospels is really of the greatest importance. It is the contention of this school that the traditions which the evangelists preserved were not pious memories, but were the actual content of gospel preaching and teaching. True, they are able to detect what is so very familiar to all of us, the presence of homiletic and didactic commentary and they deal with the problem of attempting to disentangle it. But surely if the synoptic gospels represent what the apostolic Church preached, nobody can have any possible doubt as to the place the actual historical Jesus must have held in their interest and faith. The composition of these same gospels was not a detached literary labor, undertaken to satisfy the peculiar interests of individual writers. They were Church documents, written for the Church, within the Church and drawing materials from the Church. This preservation and continuous publication in the forefront of the New Testament canon is a convincing witness to the place the actual history of Jesus held then, has continued to hold and must continue to hold in our Christian faith.

This said, of course, we must recognize that historical record by itself did not provide the Divine element in the work of Jesus. He was man but also the Christ of God. But here again history helps to provide the adequate category of understanding. It may be remarked that until fairly recent times, in the various interpretations of the Work of Christ, how little comparative place there has been given to our Lord's own interpretation of his work. That he conceived himself as having a work to do that was singular and decisive, the scriptures abundantly attest. He was at-one with the Father so that we may say that in him atonement or reconciliation was complete. He satisfied Divine justice in the sense that in his own person, God by his own act had healed the breach in the order of creation. But it was a purposive reconciliation that his Son might be the mediator of reconciliation to all the lost children of the Father. It was his at-one-ness with the Father not only in the interior intimacy of his own personal life but also in the Will of the Father to reconcile all men to himself that we discern his vocation. Thus we may say that in his own Person, he was the realized embodiment of his teaching concerning the fulfilment of the law—that he who would perfectly love God must also love his neighbour as himself. Now it is this neighbourly love in its extent and depth that constitutes his work of Atonement.

I once heard the late Dr. Moffatt say that the boldest verse in the New Testament is the passage in the Epistle to the Hebrews where the writer says, "Though he were a son yet learned he obedience by the things which he suffered." Moffatt's own translation is: "Son though he was, he learned by all he suffered how to obey." My own interpretation of the passage would be not so much that he needed to learn to obey and that he learned by the experience of suffering what his obedience must be. The Incarnation was real in the sense then that it had a history—a growing apprehension of the Father's Will as it passed into concrete acts of obedience—all informed and directed by suffering. The Death on the Cross did not compress his entire agony into one bitter cup. In the cries of Gethsemane, in his outburst of sorrowful compassion as he looked down upon

the City of Jerusalem, in his very acceptance of the Cross—yes and in the spiritual conflict which we call the Temptations at the outset of his public ministry, Jesus suffered for God and men. His entire mission is therefore the work of the Atonement. Moreover he conceived it as continuous with the history of God's search for his own people. The Gospel he proclaimed was addressed primarily to Israel. He was recalling them to their historic vocation of being a light to all the world. They were to be God's instruments of Atonement. This transformed the Messianic vocation. It was in this representative sense that he called himself the Son of Man. Yet this was what Israel rejected and he must therefore take her place—to be himself the True Vine, the Light of the World, the Servant who suffers to give himself a Ransom for many. Irenaeus provides us with the useful category of Re-capitulation ἀνακεφαλαίωσις for the interpretation of Christ's relationship to men. He gathers up into his own person the whole history of God's dealing with them and he alone is true Man in perfect one-ness with God and also God's Will to be at one with men. Now, it is in this sense of God's saving love as the very meaning of history, of Divine reconciliation as being a sustained action that moves forward in universal patience that we must see Christ going forward to accept the Cross—unchanging. What change there is derives from God's self-involvement in history. There was a fulness of the times, not the exhaustion of Divine patience, but rather an assertion of Divine omnipotence that the time had come for God to act decisively, finally, actually within history in the Person of his own Son, to take upon himself the work of reconciliation—to take the place that all men originally were created by God to fulfill, and when they failed, that Israel was called to accomplish, and now that Israel had refused, that God must do for himself. But as it was done within history, it must have regard to that historical power of sin. There must be forgiveness and forgiveness is always an action in which the reality of the offence is neither minimized nor dismissed. The wonder of reconciliation gains in depth and significance by the very darkness of the offence that is pardoned. The way of love is not to ignore what is opposed to it but to take the burden of reconciliation upon itself by accepting the pain, which is the punishment. For Christ it was the Cross.

Let us admit frankly and fully that no scheme of interpretation is adequate to give meaning to the Word of the Cross. What is presented here is only one approach, but since God is in history may we not see in the life, sacrifice and death of Jesus Christ the entire history of God's dealings with men compressed into one decisive act—an act of redemption. As it is in history, it derives meaning as a history within history—not only meaning but power, the strange Wisdom of Divine love that stoops to conquer, that suffers to save, that gives itself to win what it has lost. This is not a paradox of logic, it is a paradox of love in action.

III

Macleod Campbell made a distinction between what he called the *retrospective* and the *prospective* aspects of the Atonement. Attention has been directed mainly to the former—the wiping out of sin, the forgiveness of our offences, the fulfilment of Divine jus-

tice. But the Justice of love cannot be confined to the categories of penal or retributive justice: it is creative justice —the justice that has respect to the offender rather than the offence. It is a new kind of justice, passing beyond natural to supernatural justice, the Justice of God that reconciles. In what way? Here, once again, history provides not only a mode of interpretation but actually becomes the vehicle of its ministry. The New Testament maintains that Christ died for the sins of the whole world, and by that same token he is the world's Saviour. That he died because of the sins of his own time in history is very clear. In the first proclamation of the Gospel as we have it in the Book of Acts there is the accusing voice of Peter, "this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men." He was addressing the "men of Israel." The crucifixion of Christ was a corporate act. But it was also a representative deed in the historical identity of Israel with universal alienation from God. It was the sin of all the world in a cumulative and concentrated thrust that struck at Jesus. History provides the medium for its gathered force. And as we enter into and recognize ourselves within the long entail of sin, we too are involved. This is what leads the distinguished historian Butterfield to write, "Our attitude to the Crucifixion must be that of self-identification with the rest of human nature—we must say 'We did it.'" Jesus accepted the Cross as Israel's representative before God. He was the Suffering Servant. But as that same symbolic office reminds us—Israel was to be the Suffering Servant for the sins of many that thereby she might be a light to all the nations of the earth. This was the work that Christ undertook and history which unites us with the guilt of the Cross brings us into the sweep of its redemption. The Death of Christ as an event in history by the Power of the Resurrection ushered in a new day for all mankind. This is a matter of sober historical record. God accepted the sacrifice of the Cross by raising up Christ from the dead and sending the gift of the Holy Spirit to be the power and presence of his Almighty love that has gone on changing the life of the whole world. This has entered deeply into all that we commonly designate the secular sphere of events. The vast alteration that has flowed into the whole estate of mankind bringing new life, new liberty, new goodness is the Divine response to Calvary. It is because Christ died that we are sitting here today in this land, the kind of men we are. God in Christ has been reconciling the world to himself. This is the significant faith of all subsequent history. And as the world is being knit together more and more into a unity of spirit and heritage, it becomes growingly true that the benefits of Christ's passion are being received by all mankind. This is the real Social Gospel, not only a promise for the future but equally a bequest from the past. Life is different for us all today, individually, socially, corporately, because of what Christ did. Whether we acknowledge or not, we are all debtors to Christ. In this sense then we can say that he died for the redemption of the whole world. History therefore provides a way of presenting the power of the Cross as a fact that is relevant to every man everywhere.

IV

The same historical medium leads us to the very heart of the matter—He died for me. He is my Saviour. As all history gathers itself to a focal point of Divine action in the personal history of Jesus, there to undergo a radical change laden with promise for all the world, so also the history of mankind recapitulates itself in my individual existence, which also is a personal history. It is in terms of personal life history that there arises within us the sense of need for forgiveness and salvation. We become aware of our evil inheritance that has its proximate power in social heredity and environment. By personal acceptance this becomes my sin, which also has a history within me. Time runs on, but memory abides. Our spiritual natures find expression in a self-awareness that transcends time, so that the past lives in the present—and yet it is the past. It is beyond us, and remains so for time is irreversible, but it continues to live as an actual power in our unconscious being, in habit, disposition, and character: for the conscience in relation to God and ourselves as guilt. It also remains in the lives of other people when they have been affected by our action. Blessedly along with this through history there is also the heredity and environment that comes to us in Christ so that even at the very moment of our birth there are ancestral shapes of evil that have been washed away by his blood. We enter a shriven world. But all of this must be personally appropriated by justifying faith. Christ is in history but the power of faith is to transcend the eternality of time through which this same Christ comes to us now to live in us. His work is recapitulated in our personal history whereby we offer our past a sacrifice of penitence and receive not of our merits but in the perfect sacrifice of Christ, the forgiveness of God. What Christ accomplishes in us is the power of faith to commit ourselves to the Father.

This is the great and grand release that alone can produce an interior reconciliation with ourselves in personal historical existence that makes peace of mind possible. It comes not from ourselves but from the Cross of Christ. Thus He becomes our Saviour. What of the effects of sin in the lives of others—that dark and intractable element in its guilty entail. The same reconciliation that makes us at one with God is creative in healing virtue towards our fellow-men. As it is within our capacity, we must seek ways of positive amendment in spirit and in action towards any whom we have wronged. But beyond that, what? We must simply leave it to God not simply however as a gesture of impotence but in a constancy of intercession, believing that the past while it remains in what to us is the awful inaccessibility of history, it is not so for God who is the Lord of history, and for whom the past, the present and the future are never beyond the power of his Eternal Kingdom.

ON SPIRITUAL RESOURCES

Georges A. Barrois

We know them well, in theory, and we know that there is ultimately one single source from which we may draw, even Christ the Fountain of Living Waters. But the trouble is, we are quite inefficient in drawing from the Fountain.

Why is this? Spiritual immaturity? Indeed, and which manifests itself in many ways. We do not listen, and perhaps we do not care or dare to listen to the voice of God, even though we were told that it is to be heard and heeded at all times. Our hearing is faint and our heeding is intermittent. We are afraid of committing ourselves and we would organize our lives according to a system of apportionments, whereby we would give God His share, his fair share, for we do not want to be stingy; then we would go on our way rejoicing, to our business. But this "giving God his share" is a fallacy. His share is all. It may be all right to speak of "charging our spiritual batteries," whenever we feel low; it may be at times imperious to do so, but it would be best to keep them in charge always, and this decidedly is not done in the garage, but on the road.

One of the main reasons for our unreasonable attitude is our feverish, dispersive activity. Of course we may find an excuse in the tempo of modern life, but the alarming thing is, we rather like it. We complain of being under constant pressure, but if this pressure were lifted, we would miss something. We groan under our load, and yet we take additional ones. We do not have the courage to say no, and we should say no sometimes, were it just for catching our breath, or for the sake of effectiveness in our calling. And furthermore we should rather stop acting as if the burden of the whole world rested on our shoulders, and turn to God before we falter.

We fail to hear the voice of God because we are deafened by the discordance of many noises, sounds and voices. The remedy is obvious: silence; silence in us, silence around us. What does this really mean? For there are two kinds of silence. There is a silence which is mere absence of noise, the silence of the vacuum, the silence of nothingness. Suso, denouncing the false mystics of his time, gives us the formula: think of nothing, desire nothing, do nothing, and finally be nothing. But there is another silence, in the midst of which God speaks. He spoke to Elijah in the silent murmur of the breeze. He spoke to Amos in the wilderness of Judah, and Amos heard his voice as if it were the roaring of a lion. Whatever the pitch or the volume, it is equally imperative. It may be heard everywhere. There is no need for us to repair to a monastic cell where the noises of the world are not supposed to enter, but more than often they do enter. George Fox met God while taking long strolls on the moors, Saint Catherine of Siena walked with God in the buzzing streets of her city. God speaks to us in our hours of leisure, in the very midst of our activities, in our

homes and families, in the classroom and in the chapel. But our spiritual sense of hearing needs to be sharpened.

To accomplish this, there are means, the choice of which is rather indifferent; I mean by this that they cannot properly be standardized once and for all. Wesley was a man of many rules, while Saint Francis seemingly clowned it out. Means are means, and should never be regarded as ends in themselves.

Some means are earmarked by tradition, or by the particular circumstances of our calling, but at least two are for every Christian: The reading of Scripture, provided that we do not isolate so-called devotional reading from our intellectual life, or simply from life, for devotional reading ought not to be loose reading, or idle reading; God's word deserves that we muster everything we have, vitally to receive it and react upon it. And prayer, provided that we draw no sharp dividing line between vocal prayer or liturgical worship, and personal prayer or the pouring out of our heart before God; provided also that we do not attribute any special virtue to quantity or multiplicity; it is not a question of counting or of timing our devotions; nor should we measure the fruit of our prayer by what we feel, for we may feel uninspired, heavy, muddled; at times we seem to toil in outer darkness, but what does it matter, if we reach for God's hand, for he is there also. We thirst for living waters, whether from a bubbling spring, or from Jacob's deep, dark well; and this our thirst, God has promised to assuage, and we know that God is faithful. We know, not because we were told so, nor because we wish it were true, but because we have experienced it, all of us, to some degree.

This is not a theory, it is a fact. There is nothing mysterious about it, nothing dogmatic, but it is the very texture of our Christian faith. We only need to be vitally aware of it, and to take the consequences, if we want really to be disciples, apostles, and not mere professional talkers.

L. P. STONE LECTURESHIP

March 24-27, 1958

"The Coming Encounter of Civilizations"

I. The Relation of Western and Eastern Cultures in the Past.
II. The New Situation in the 19th Century through Western Dominance, Oriental Science, and Christian Missions.
III. The Response of the Eastern Cultures to the Western Invasion in its Various Aspects.
IV. The Significance of the Political Revolution in Asia since World War II, and of the Resurgence of the Non-Christian Religions.
V. What about "The Coming World Civilization," viewed from the Religious-Cultural Situation in the West and in the East?

Lecturer: Hendrik Kraemer, Ph.D.
Former Director of the Ecumenical Institute, Bossey, Switzerland

GEMS UNCUT

THOMAS L. THORNE, JR.

"WHAT does 'guarantee' mean, Daddy?"

Three year old Nancy Jr., already in her pajamas and about to be popped into bed, having twisted a few more minutes from her mother's guardian grasp was devoting them to the living room TV set. She had been receiving relatively little attention from her parents and their guests. Now she had a slightly amazed audience. Coming from one so young the nature of the question in itself was startling. What was even more startling was that a child knew that the letters *G U A R A N T E E* spelled out on the screen in an ad were to be thus read.

The resulting discussion among the adults came to a close when it was suggested that the announcer had perhaps used the term previously in his plug for the product. Maybe Nancy and Jim Morris should have understood about their little girl that night. They didn't, and yet they had begun to wonder.

About two weeks later the family was convinced. Friends were being entertained on the veranda of the Morris' apartment while little Nancy was left to play in the adjacent living room. After one of those silences that remind parents that young ones need watching, Nancy Sr. looked in. There was the youngster on the floor busily engrossed in the almost pictureless front page of the *New York Times*. She actually seemed to be reading! And she had another question about the meaning of a word in the headlines. Her parents had plenty. They requested that she read the headline. She did, and perfectly, with the exception of the word in question.

Nancy Jr. had of course already displayed some signs of unusual brightness: always full of energy, going from one little play project to another, ability to concentrate well on small tasks, and really inquisitive. Now Nancy's parents suddenly had thrust upon them the fact that theirs was an exceptionally gifted child. Luckily they checked with a local guidance center equipped to suggest a plan of action to them.

As a result little Nancy entered a special class for unusually brilliant children in the New York Public School System. Each day twenty-three of these youngsters meet in one of the P.S.'s of downtown Manhattan. The diminutive scholars range in age from three to seven years, and from their teacher's point of view are the most challenging group in any of the nation's classrooms. Like all children they ask an amazing number and variety of questions, but they constantly stupefy their elders by the advanced understanding which they reveal. The tots read and seem to enjoy the *Times*, the sophisticated pages of the *New Yorker*, and even *Auntie Mame* is on their lists. *Eloise*, as book, show, and little girl within the august confines of the Plaza, proved rather boring to them. Learned language with her governess, ice water down the mail-shutes, and the trips to the lobby to play with her turtle; all were old stuff.

This score of children in a city of eight million may not be many, but the potential which their unusual minds portends is astounding. There are others like them in the United States, although for the most part unrecognized. Gifted children of such calibre may come but one in a million, yet the possibility of over one hundred sixty youth with I.Q.'s of one hundred and eighty and above is highly important to an age such as ours. Einsteins and Albert Schweitzers *et al* just do not come in triplicate. If one mind of that capacity is undiscovered it is the tragedy of the whole culture.

Genius must not only be discovered, it must be given an early start. Mozart at the age of eight composed his first symphony after five years as a phenomenal concert pianist in the courts of Europe. By the time he was eleven he had written two operas. Last year an indebted world celebrated his bicentennial. At fourteen years Michelangelo was already at work for the Medici, and at twenty-one he did his *Pieta.* Not only was he the flawless diamond of his artistic age, but he continued into his eighties as the ornament of the scientific world.

THE PROBLEM

When a great new diamond is discovered in the mines of South Africa up to two years may pass before cutting is begun. With the utmost care the plans are drawn up, checked, and tested. One false move and the stone may disintegrate or be marred beyond use. Yet if the faceting is a success the finished gem may take its place beside the Cullinan, the Hope, or the Koh-i-noor.

The mind of a brilliant child is no less an uncut gem. Nevertheless it is not so treated by our society. Indeed there is no real mining operation in quest of discovery.

That New York City classroom is almost unique in the United States today for the obvious reason that not many communities are equipped with so vast a school system from which to draw talent and support. In Washington, Knoxville, Cleveland, St. Louis, and Portland, Oregon, where experimental plans are in operation the basis for inclusion is so broad that the highest intelligence brackets are still not really set apart. While even if the parents can afford a private education for their child there are not the private institutions prepared to give the special training by which the advanced mind can forge ahead.

Generally communities are just not interested in either the advancement of this type of student, nor are they seeking to solve his special problems. Where the school system is cognizant that this type of child is really present the prevailing philosophy is that he take his luck with the average mass. No state, for example, has any special machinery for the discovery of these "one in a million" children or for their special training, although many states do now have excellent programs for the retarded student.

In most cases the exceptionally gifted child faces formidable hazards both in the personal problem of "getting along" with others during the early years, and in a total program of education which tends to waste his talents. Thus on the one hand his grade school days may become a period of unhappiness because little boys do not generally like "little geniuses." That reaction of children to such a situation is quite natural, but the

scars on the personality of the object of their derision may be slow to heal. On the other hand he may suffer frustration to an unusual degree because the school and his teachers feel no special responsibility toward him. For the child who has been reading on his own from the age of three the torture of a fourth grade reading course must be unbearable. This lack of interest in elements of school work far beneath him may result in a lack of interest to the point of his doing "poor work," and worse.

Listlessness in the face of an educational system that offers no challenge is not the only danger. He may become in reaction a discipline problem in high school. He will not have the scholastic materials he needs to develop his mind. His grades may not exhibit the outstanding qualities necessary to win a scholarship for college. Without proper counselling the gifted youth may enter a vocation unsuited to his aptitudes. He can easily spend his college years wavering around in courses because he has no vocational goal without doing the research in a specialized field that can put him out in front where he belongs. In other words his brilliance unchanneled is talent untapped.

THE NEED

There are a number of very good reasons why in America today the unusually brilliant child should be carefully nurtured. First, our age seems to be standing at a crossroads looking for new paths to open in the arts and sciences. Not only are the fields of music and painting involved; the whole concept of government of nations, societies, and the world is changing. Because of the clash of East and West our civilization is increasingly accused of recession. Because of the atom a Second Renaissance is in the dawn. One Petrarch or one Jefferson in our day could be the crucial difference.

In the second place, we find ourselves now bitterly engaged in a technical struggle the outcome of which will insure the tactical balance of power in our age. Trained men are the key. Russia at this time has a prolific program for the discovery, training, and indoctrination of engineers for her arms race. Thus she has all the engineers she needs at the same time that we face a dangerously acute shortage. In this light any program to discover and deploy our finest minds is a valuable tactical investment.

Finally, and in the long run this is the best reason, Christian society owes these minds the best possible opportunity to develop. We are mistaken if we read Jesus' parable of the talents and still allow these brilliant minds to be buried under the floorboards of our present system. Here is a challenge to serve our fellows in love just as real as our efforts to help the mentally retarded. Only through the experience of the right kind of an education can these uncut gems in human mental prowess be properly cut, polished, and allowed to shine before the world to its enrichment, for benefited today they will benefit society tomorrow.

A SOLUTION

Granted that it is desirable to discover and put to use these gifted children, a program to accomplish this is required. In addition to a plan of action, a body of supervision with sufficient financial resources is needed. For this, one of the great foundations would be admirably suited to the task of provid-

ing the high initial investment, plus an endowment. A body having interdenominational co-operation on a national scale would command a comprehensive field in existing institutions. Such co-operative projects already have proved workable in other areas. Already the foundations are providing excellent scholarships to outstanding high school graduates, but the type of program needed must be of a longer term nature.

The initial challenge to the project is the discovery of the most brilliant children at the ideal age of three years. Because local parishes of the churches are the only organizations having direct contact with pre-school age children the agency of the inter-denominational body provides the otherwise unobtainable "grassroots" recruiting contacts for the discovery of suitable contacts. The importance of the church to the program's success does not stop here but continues throughout all phases. By carefully prepared publicity stressing the benefits to the child, parents are urged to contact representatives of the program through their pastor if their offspring can meet the unique requirements. Reading ability is here the primary criterion. Church related colleges and universities blanket every area of the nation, and can therefore serve as readily available and adequately equipped testing centers. Existing psychology staffs are at hand for preparation of the special battery of tests required. With only slight augmentation these staffs can be utilized to administer the tests. Even as the initial three year old group is first discovered and then set forth on its path of development a permanent program must also be set up to keep new youngsters coming along who meet the same high intelligence and age requirements.

As the overall goal for these children is the fastest possible development in as normal a life pattern as possible it seems very unwise to take them from the normal nurture of home and parents. Later on it is similarly inadvisable to remove them from public school in which environment the child normally functions.

It can be readily seen that the success of the undertaking, especially for the pre-school years, is crucially dependent on the parents. This dictates that they be trained to provide the best possible home environment. Rapid and proper growth in learning can only proceed if the family sets the scene with the best in reading materials and a multitude of cultural advantages, all in the context of a religiously oriented way of life. The parents must devote considerable time and effort to the child by encouraging response to natural inquisitiveness, meeting advanced desires for intellectual sociability, and in conversation which challenges to independent use of creative ideas.

There is an ever present danger that these children poorly handled will not mature normally in personality. If isolated from family and other children by the program automata will result. Therefore these youngsters begin the first grade of public school with their peers and continue with them until the cycle of adjustment problems normal to early adolescence at junior high age has been passed. An additional two point program provides the learning experiences that the home and public school cannot offer.

In this augmented activity the child meets for one day each month with a

permanent counselor who has his and his parents' trust and confidence. This preceptor provides a minimum of testing, a maximum of new learning experience, and the setting of goals for the next month. If thus properly directed the child uses his free time to amazingly fruitful advantage. In addition all the participating children come together during the summer for an intensive training session. On this ideal campus, for which an already existant prep-school can be utilized, the short separation is not harmful, and by stressing concentration on the individuals great strides are made. Nothing can be more desirable than the devotion of a trained and dedicated staff to these formative years. Here the most important consideration is the preservation in the youth of a joy in, and desire for, new learning experiences. Specifically tailored to the make-up of each child as revealed by his personality and aptitude tests new challenges are offered by discussion groups, creative assignments, and a readiness to answer the youths' questions.

Above all, every undertaking is designed to get the student to choose his own vocation at an early date in the light of his capabilities. Adequate counselling helps him choose from among the broad variety of labors for which he is suited. At the same time the need of the church and the sciences for his talents is stressed. In event the church has the important responsibility of evangelism at this period. With his goal in life fixed early this type of youth on his own time gathers a phenomenal amount of material to aid him in the pursuit of his chosen vocation.

By high school age all these students are not only far advanced but well settled in their vocational choices. This maturity makes it possible to remove the whole group from home and high school to one special campus. As only one such center in the country is possible vacations at regular intervals provide rest and the opportunity to be with loved ones. Because these young people need not seek financial employment during the summer months the school term can be spaced out during the entire year. By reason of singleness of purpose high school and college are made into one unit. Here in what corresponds to the final eight years of the normal education span the youth develops under a program of three phases, running concurrently and individually adapted.

At the beginning of the eight year period an estimate is made of the total elapsed time necessary to give each of these young people a liberal arts education of the highest quality. "Liberal arts"—because it is desirable that such potentially important leaders be well-rounded, and because the gifted mind is adaptable to a broader base of subjects than a strictly specialized education offers. This general "liberal arts" preparation is now scheduled out over the entire eight year period so that some part of the course is always in the process of being completed—as quickly as the individual aptitude permits.

The second phase is the acquisition of a formal and unbounded education in the specific vocation chosen. As much time as is needed is available for this line of action in which training is completed corresponding to graduate study in law, engineering, medicine, or theology. The best available pro-

fessors conduct these studies by standard lecture, laboratory, and seminar methods.

The third phase is the most revolutionary and offers the very striking advances that these gifted young men and women are capable of making. Through it the individual is gotten out at the very beginning of this period and for all the time that remains after the completion of the other two phases into a kind of apprenticeship, not of work, but of learning. From the many fields chosen by the young people the outstanding leaders of the past are now called upon to provide personal supervision for this last and most vital stage. For the expert there is the appeal to his sense of responsibility to society and the opportunity to spend the twilight years serving his chosen field by training the person best endowed to be his successor. At the same time the student has as his personal tutor the leading authority available in his vocational choice literally pouring all that he knows out into a mind eager to receive it. When each individual student reaches the point of exhausting his specialist-guide's fund of insights and knowledge he is ready to begin his own creative research. This may very well come even before the eight year period is concluded. In any event there is no problem encountered in the placement of such initially gifted and now perfectly trained minds.

To a very real extent man's journey is the story of his mastering of the body of knowledge given to him by those who have passed on, that at that point he may pick up the lamp of progress and carry it on. This program is designed to help that come about most advantageously through the best use of the best new minds. It is new, broad in scope; it is expensive and revolutionary; but it is not without the realm of possibility.

For its form it can take no better model than the greatest teacher in all eternity who first tested what men knew and believed, then set out to make them grow in understanding under his personal hand. It must teach as well the one fact that all minds must know, even the most gifted, that Jesus Christ is the Lord of Life.

THE APOCRYPHA AND THE OLD TESTAMENT

"When one compares the books of the Apocrypha with the books of the Old Testament, the impartial reader must conclude that, as a whole, the true greatness of the canonical books is clearly apparent. Though the several books within the Old Testament are manifestly quite disparate and occupying varying levels, and though some readers would perhaps be willing to exchange passages in several Apocryphal books for others in the canonical books, yet it is probable that the judgment of most readers today would be in accord with that of Judaism and the earliest Church, both of which saw a profound difference between the two groups of books."

—Bruce M. Metzger, *An Introduction to the Apocrypha.* Oxford University Press, New York, 1957, p. 172.

PRINCETONIANA*

The Student Body

The number of new students entering the Seminary in September, 1957, was 135, of whom 14 are women. The Middler class numbers 107; the Senior, 93 students. Candidates for the M.R.E. degree in all three classes number 23. There are 13 Special students and 48 from abroad, coming from 24 foreign countries. One Rockefeller Fellow is enrolled, along with the three other Fellows who took their first year at Princeton Seminary and have remained to continue their studies.

The number of graduate students for 1957-58 is 105. Admission to the Master of Theology degree is now on a quota basis, i.e., the number of candidates admitted to each of the four Departments is limited to two for each professor engaged in full-time teaching, or instructor with a doctor's degree. This number is in many cases increased to four per professor, if the student is engaged in a two-year program of study for the Master's degree.

This year we have an unusually large number of men serving as internes. There are 12, all from the Middler Class. They are serving in Iran, Korea, India, and in Arkansas and New York in the United States.

Research Fellows

During the first term it was the privilege of the Seminary to welcome five research fellows to the campus. They were Professor Nils Alstrup Dahl of the University of Oslo, Norway; Professor Charles Ashanin of the University of Ghana; Professor William C. Strickland of Southeastern Baptist Theological Seminary (who is also a Teaching Fellow in the Seminary) at Wake Forest, North Carolina; the Reverend Wade Huie, Professor-elect of Homiletics at Columbia Theological Seminary, at Decatur, Georgia; and Dr. Huber Drumright, Associate Professor of New Testament at Southwestern Baptist Theological Seminary in Forth Worth, Texas.

Faculty

During the meeting of the General Assembly of the National Council of Churches, held in St. Louis, Dr. Metzger was presented with a citation for distinguished service in connection with the Revised Standard Version. All the members of the Standard Bible Committee received statements of appreciation, and those who had carried official responsibilities in addition to the routine work of the Committee were present at the meeting in St. Louis. Dr. Metzger served also as Secretary of the Committee on the R.S.V. Apocrypha.

During the past summer, Dr. Otto Piper lectured, as Guest Professor, at the Theological Seminary in Campinas, Brazil, and traveled extensively, visiting missions in Peru, Bolivia, and Paraguay, under the sponsorship of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., and the National Lutheran Council. This was his second trip to South America. His book, *God in History*, has

* Materials for these columns were prepared by Elmer G. Homrighausen, Hugh T. Kerr, Joseph MacCarroll, David Hugh Jones, J. Christy Wilson, and D. Campbell Wyckoff.

recently been published in Brazil in Portuguese.

Dr. Henry S. Gehman was on sabbatical leave during the third term of the last academic year. He lectured at the Lutheran Theological Seminary in Buenos Aires and assisted in the development of a theological library. He also traveled widely and preached and lectured at various Churches and theological schools including those at Campinas and Recife.

Dr. Hugh T. Kerr, Jr., attended the Oberlin Conference of Faith and Order and served as secretary of Study Section One. Later he was principal speaker at Alumni Conference at Emmanuel College, Toronto, in September. Several members of the Faculty served on teaching staffs of institutions: Dr. G. Campbell Wyckoff at the Syracuse University Institute of Christian Education; Dr. J. Donald Butler at Western Reserve University; Dr. Edward J. Jurji at Garrett Biblical Institute; and Dr. J. Christy Wilson at the Winona Lake School of Theology. Dr. Donald Macleod gave a series of lectures on Preaching at the Annual Ministers' Conference, Hampton, Va., and Dr. E. G. Homrighausen was a member of the Faculty at the Preaching Clinic, Union Seminary, Richmond, Va.

Faculty Conference

The Faculty held a conference two days prior to the Orientation Program. Subjects pertinent to theological education were considered. A good deal of discussion has been pursued by the Faculty on the various reports on theological education issued by several agencies, including those of the American Association of Theological Schools and the Council on Theological Education of the Presbyterian Church, U.S.A. The main theme of the conference was: *Our Vocation.* Dr. Hendry spoke on, *Our Vocation as Teachers*; Dr. Wyckoff on, *Our Vocation as Members of the Campus Community*; Dr. Gehman on, *Our Vocation as Scholars and Churchmen*; and Dr. Barrois on, *The Resources Upon Which We Draw.*

Sunday Vespers

Sunday Vespers, which were inaugurated last year, continue to be well attended. They fill a need felt by many in the Seminary community. During this first term, several pastors of nearby churches have been invited to conduct the Services. Recently the following led services from 6:45 to 7:30 p.m. in Miller Chapel: Dr. Frederick B. Christian, minister of the Presbyterian Church in Westfield, New Jersey; Dr. Ralph T. Haas, minister of the Crescent Avenue Presbyterian Church of Plainfield, New Jersey; and Dr. J. Ernest Somerville, minister of the First Presbyterian Church of Philadelphia, Pennsylvania.

Day of Prayer

On Wednesday, November 13th, the Seminary observed its annual Day of Prayer. Classes were suspended for the day. Dr. G. Campbell Wyckoff addressed the student body in the large lounge of the Campus Center at 8:00 a.m. At a 9:30 a.m. Service in Miller Chapel, Dr. J. Christy Wilson spoke on "The Master and Prayer," after which small groups of students met with a student leader and Faculty adviser for discussion on questions raised by the address or on other questions of concern to the group. A corporate Service of Intercessory Prayer was

conducted in Miller Chapel by the Reverend Fuad J. Bahnan, of the Evangelical Episcopal Church of Jerusalem, Jordan. Late in the afternoon, Dr. Jones led a forty-five minute Vesper-Hymn Service. In the evening Miller Chapel was again filled for the Communion Service at which the Reverend Conrad H. Massa, Instructor in Homiletics, conducted the Service and Dr. Virgil M. Rogers delivered the meditation.

Professors of Practical Theology Meeting

The Association of Professors of Theology in the Practical Field are affiliated in a national organization. The next biennial meeting will be held in Boston, Massachusetts, June 14-17, 1958, just prior to the meeting of the American Association of Theological Schools. On November 22, 1957, twenty-seven members of Seminary faculties, teaching in the practical field in the New York-Philadelphia area, met in the Campus Center. Dr. Haas of Drew, President James of New Brunswick, Dr. Casteel of Union, and Dr. Butler of Princeton led the discussions on the implications of the "Niebuhr Report" of the American Association of Theological Schools, for Church Administration, Pastoral Care, Homiletics, and Christian Education respectively.

Pastor-Supervisors of Field Work

On November 22nd, the 1957-58 meeting of Pastor-supervisors of students engaged in Field Work was held in the Campus Center. Since expert supervision is so important in this area of training, the Dean of Field Work, Dr. J. Christy Wilson, and his assistant, the Reverend Donovan O. Norquist, provide for this annual opportunity to hear reports from pastors who have students working with them in their churches and to come to a deeper understanding of the pastor-student relationship. Properly supervised and approved field work is required of each student who is a candidate for the B.D. or the M.R.E. degree. Students engage in various types of work, whether on campuses, in hospitals, in institutions, or in churches. Field work units may be earned during four terms, two summers, or one year of internship. At the November meeting, Mr. Norquist spoke on the "fringe" benefits of field work; and Mr. Golden, Visiting Lecturer in Pastoral Theology, led the group into thinking about the interpersonal relationship between pastor-supervisor and student.

Office of Public Relations

As of December 6, support of the Alumni Roll Call has amounted to $12,153.00 from 1065 donors. Far above the monetary value of this response is the fact that it is a living symbol of personal loyalty.

Under the leadership of Dr. Bryant Kirkland and Dr. Fred Christian, the Speer library campaign reports at present the sum of $91,506.00. If members of the Alumni know of interested Christian friends who would count it a privilege to share in this campaign, please send their names and addresses to the Office of Public Relations. By this action a happy conclusion will be brought to the years of labor and prayer that have been devoted to the new library.

Department of Field Service

Field Service, or as some would rather call it "field education," has been very rapidly coming into its own as a vital, relevant, and necessary part of theological education. The importance attached to this discipline has increased greatly since the recent survey headed by Dr. Richard Niebuhr of Yale has shown that the most rapid advances in Theological Education in the past two decades have been in this field.

Field service is, to state it simply, the process of learning the vocation of the Christian ministry from actual experience and under guidance. In it, by contact with actual people in real situations of Christian service, the student learns the art of communication and interpretation and acquires the skills necessary for competency in his vocation.

As those who are directing field education, we maintain that the division between learning and doing was a false dichotomy. The educational theory which held that the so called "content" courses were of more value than the operational or skill courses was not true. The old division between factual and practical courses was not valid. Certainly those who teach the so called "content" courses do not wish to admit that they are not practical, and those who teach the so called "practical" fields will not for a moment admit that their courses do not have content. So field service has tended to unite things in theological education which never should have been separated—knowledge and practice—theory and skill.

The time has passed when a man is considered ready for the work of the Christian ministry no matter how excellent his academic training may have been, if he has not had real experience in learning professional competency by directed education in actual church situations with real people and under proper guidance.

Little would the medical profession consider sending out a young doctor or surgeon without real clinical and hospital experience. Little would Teachers College at Columbia or any good normal school consider sending out teachers with no classroom experience. No more can a young theologian be sent out to assume the burden of the minister's vocation after three years of merely academic learning in the ivory tower or on the balcony without actual training and real experience in the church.

Those in Christian education are co-operating with us in a marvelous way, because they realize that the *theory* of Christian education is of little use without the skills which may be acquired only in real training with real people. No matter how much you teach a person about techniques and group dynamics the only way he can really learn how to manage a youth group is to do it. Actually to learn to swim, one must try out his theory in the water. If a seminary today does not have an active and efficient department of Field Service, it has fallen far behind the times and is not preparing ministers for this day and age.

The President of this Seminary was far-sighted enough to establish the first Field Work Department in any Presbyterian Seminary. Now all theological institutions of our church have strong departments of field service. These directors with specialists from the Board of National Missions and other Pres-

byterian leaders have recently published the first volume to cover this important area of theological education, entitled *Ministers in Training.* For the first time we have a textbook for our Practicums and Preceptorials on Field Work.

In Princeton, we have first-class cooperation with those engaged in Christian Education and now with Mr. Edward Golden in particular, who is lecturer in Pastoral Counseling and a full-time assistant in our department. Therefore we have far more adequate field supervision than we have ever had before. We have also established regular conferences at the seminary to train the field supervisors with whom our students work. We have made very rapid advances in recent years in *supervision* and *integration* with the whole course of Theological Education.

We find that Field Service is producing ministers of better adjustment, greater maturity, and far wider skills, all of which lead to greater professional competence and have proved that the area of Field Service is as valid, important and necessary as the other disciplines of Theological Education.

Students' Lectureship on Missions

The annual Missions lectures were delivered this year October 28-30 by The Reverend Millard Richard Shaull, dean of the Presbyterian Theological Seminary in Campinas, Brazil. He was formerly a missionary under the Board of our Church in other Latin American countries and is the author of the well-known Mission study book, *Encounter with Revolution.*

The lectures were on a vital subject for mission study in our time, "The Encounter between Classical Protestantism and the 'Sects' on the Missionary Frontier." Mr. Shaull recounted the great advances that had been made by certain marginal or sect groups in Latin America while the advance of the regular church missions had been relatively slow in the same areas. He discussed the major issues which the work of these other missions raise for the denominational bodies in regard to the total mission of the Church. The first address centered on the theme of missionary motivation. The following evening the lecturer emphasized the necessity of the Local Church becoming a Missionary Community. And the final lecture was on the urgency of developing new patterns of Missionary service more adequate to the situation in the lands of the younger churches.

Princeton Seminary Choirs

For twenty-four years the Princeton Seminary Choir has been touring quite regularly in the nine-state area surrounding Princeton. Since its first tour of Cuba in 1946, the choir has sung in every state in the Union, every province of Canada (except Newfoundland), Mexico, Alaska, Hawaii, Japan, Korea, Guatemala, Puerto Rico, the Dominican Republic, and Haiti. A trip to California is planned for the summer of 1958, and an invitation has come from the Presbyterian Church of Brazil for the summer of 1959. Also, a chaplain, stationed in Naples, Italy, has petitioned for the choir to visit European bases during the coming summer. At present, however, no definite action has been taken.

Five of the eight weeks of the past summer tour were spent in the United States, two weeks in Puerto Rico, and

one in Haiti and the Dominican Republic. At a recent Seminary Choir banquet slides of this tour were shown. These were highly interesting, showing the scenery of the countries, the natives, and various by-plays of our men. Unfortunately the more important work of the choir can not be pictured, since it is only during free periods that the members can be busy with cameras. The really vital aspects of the work are almost impossible to report. The churches are usually full and ministers testify to the stimulating effect of the choir's services.

Equally important is the influence upon the choir members themselves. They are thrown into direct contact with all types of church-related activities—the chaplaincy, the ministry in hospitals of various kinds, military, veteran, mental, and leprosy. Also, the experience of struggling with another language is valuable and develops a very keen sympathy with the foreigners within our shores. Then, since the men are entertained in homes, there are innumerable opportunities to speak on a more personal basis with church members of all types. In these contacts with countless people the students face the problems which come to more experienced ministers and for which they have few adequate solutions. Unquestionably this sends the men back to their studies with new vigor and improved perspective.

On December 3, the Seminary Oratorio Choir presented Part I of "The Messiah" at the annual Advent and Christmas Musical Service. "The Requiem" by Mozart will be sung on March 4, and for the last service of the year the choir will present "Israel in Egypt," by Handel.

During the spring vacation in 1958 the Seminary Women's Choir is planning a short tour through New England. Mrs. Janice Harsanyi, the director of the choir, and Miss Harriet Prichard, Instructor in Christian Education, will accompany the group. Mrs. Harsanyi has been visiting lecturer in Music at the Seminary for two years, directing the women's choir. She is a graduate and former member of the faculty of The Westminster Choir College. We are happy to announce that she has been engaged by Eugene Ormandy and the Philadelphia Symphony to sing for six engagements next season.

School of Christian Life and Leadership

The Princeton School of Christian Life and Leadership, sponsored cooperatively by the seminary and a committee of ministers and laymen from surrounding churches, held its 1957 session on successive Thursday evenings from October 17 through November 14. The purpose of the school is "to provide courses that will be useful to every Christian layman, and to provide training courses for church workers with children, youth, and adults." Courses were offered on, The Life of Christ, The Layman's Approach to Theology, Prayer and the Devotional Life, Administering the Church School, How to Work with Primary Children, The Gospel of John, How to Work with Nursery Children, How to Work with Youth, Family Life and the Church. There was included in the offerings a two-hour Workshop on Music and the Arts in Christian Education.

Three hundred and fifty persons registered for the courses, representing

sixty-nine congregations and eight denominations. This is the largest enrollment the school has had in its ten years of existence.

Professor James W. Clarke and Miss Harriet C. Prichard of the seminary faculty taught in the school. Dr. John R. Bodo, minister of the First Presbyterian Church of Princeton, served as chairman of the executive committee, and Dr. D. Campbell Wyckoff, Professor of Christian Education at the Seminary, as dean.

Theology Today

The January issue of *Theology Today* marks the completion of fifteen years of publication. This journal, which has close ties with our Seminary, has the largest and widest circulation of any religious quarterly in the world. Through its editorials, articles, news sections, and book reviews, *Theology Today* examines and interprets major problems and basic issues of "the life of man in the light of God."

The current number deals with the theme of individual integrity and dignity in the midst of social complexities. How is a person to be really a person when confronted with uncontrollable social forces? Kenneth Foreman of Louisville Presbyterian Seminary writes on "The World in Ferment"; W. Burnet Easton, Jr. of Park College on "Ethical Relativism and Popular Morality"; T. Francis Glasson of London on "Factors in Character Formation"; Stanley Glen of Toronto on "Psychological Therapy and Christian Salvation"; E. H. Robertson of the United Bible Societies on "European Industrial Life and the Bible"; and Bruce Morgan of Wilson College on "Christian Vocation and Military Service."

The subscription rate for the United States, Canada, and Mexico is $3.00 a year, or $5.00 for two years. A sample copy will be sent on request. Address all communications to: *Theology Today*, P.O. Box 29, Princeton, New Jersey.

"Education has been hindered in the past, and is not infrequently assailed today, by religious bigotry which can not avoid operating as a vested interest as it confronts the organized educational institution of society. At the same time, however, today we are as frequently bound in the thraldom of a loyalty to secularism which is just as much an impediment to truth-seeking as is domination by religion. True religion, I believe, is opposed to both of these tyrannies. It opposes totalitarianism in ideas regardless of whether the controlling authority is religious or secular. And it favors the kind of openness to investigation of which secularism at its best has been a champion. How can the truth be known unless we are willing to know it? Openness to the truth and willingness to know it means, among other things, openness to the possibility of revelation. And, if God is, He certainly must be able to reveal Himself. The critical question as to whether or not God has revealed Himself in history, and whether He continues to reveal Himself, is a further question. . . . I may say that for my answer to this consummately decisive question I turn to the Christian faith."—J. Donald Butler, *FOUR PHILOSOPHIES AND THEIR PRACTICE IN EDUCATION AND RELIGION.* (Revised edition) Harper & Brothers, New York, 1957, pp. 529, 530.

EVANGELISM FOR TOMORROW*

Roger A. Huber

On reading this book by Charles B. Templeton one has a number of reactions which it is hoped are worth recording. To begin with, there is a kind of not-really-harmful denominational pride. Presbyterians have no final claim on the writer of this book, but we have had, on a denominational level, the privilege of being closely associated with his ministry. Privilege is the right word; for what is vaguely called 'the field of evangelism' attracts, in our time, too many men who seem to be quite happy with responses to the Church's evangelistic task which are too easy to be true and too cheap to be relevant. Neither criticism obtains here.

Perhaps that illumines another reaction to the book, which is gratitude. Gratitude for many things, not the least of which is its refreshing freedom from cliché. Here is a writer on evangelism who is not afraid to love the Lord with his mind, who has taken the trouble to *think*. One result is a fresh, clear, pointed analysis of the world within us and the world around us to which the Gospel is proclaimed.

In this connection, one of Dr. Templeton's best underlying assumptions is that it is simply not enough for any effective evangelist to grasp and be grasped by the Gospel. He must also, with something like equal passion and perhaps more than equal insight, understand the world to which that Gospel is addressed. Like a wise military commander he is engaged in a continuous assessment of the forces arrayed against him. And this assessment is an intellectual and spiritual discipline of the highest order. To embrace it, at whatever cost, is part of the price one must pay to "speak with authority." If that authoritative note which makes men not just 'converts to' but 'disciples of' our Saviour is not being clearly sounded and clearly heard we have, at just this point, a major clue.

Gratitude is also felt for the largeness of concept which this evangelist brings to his task. Although others have reminded us, there is the quality of fresh air in a stuffy room about the way this man reminds us that evangelism has nothing to do, essentially, with numbers or results or methods, and about the Spirited manner in which he gives himself to the development of his central theme: namely, that "anything the Church may do which has as its ultimate end the winning of men and women to Christ and the winning of Christians to deepened commitment is evangelism." As we think about evangelism we are invited to do it in a framework wide enough to do the Gospel justice, and deep enough to remind ourselves that Christ who is the Gospel will not be contained in any of our neat human formulations of the evangelistic task. Indeed, the fact that the Saviour is always immensely beyond our finding out is perceived as part and parcel of the Gospel, for it is one of the well-

* *Evangelism for Tomorrow*, by Charles B. Templeton, Harper & Brothers, New York, 1957.

springs of that humility apart from which one human being never helps make Christ known to another.

One gets the very reassuring feeling that it is just this lovely undercurrent of humility which carries the author of this book along to another of his concerns: namely, for a concept of evangelism nourished and in some sense created by a prior concept of the Church. It is more than moderately encouraging to hear the clear ring of deepest conviction at this point. No doubt is left as to the compelling necessity of a creatively New Testament *experience* of the Church in the equipment of those who would take evangelism seriously. Evelyn Underhill has said a lot in one short sentence: "The Church is not a collection of prize specimens, but a flock." And among other things the flock is scattered. At the deepest levels of personal and corporate life God-in-Christ addresses himself redemptively to this scattering. As the psalmist knew, he is Lord *because* he is Shepherd.

All this is implied in Dr. Templeton's discussions of the great historical 'evangelists' and 'evangelistic movements,' but is explicit and uncompromising when he begins to seek what he calls "direction for tomorrow." The goal of tomorrow's evangelism must be "to win men to Christ and the Church; not to one or the other but to both." This is so because men who live with no redemptive awareness of the Savior and Lord who is the Gospel are not only separated from him—this is but part of our human predicament. The other part (or more accurately, one of the other parts) is that we are separated from each other. And no evangelism is worthy of the name of Christ which does not speak with relevance and compassion to this aloneness of the lost and wandering. For Jesus Christ and "His Body, The Church" are not two realities but one, indivisibly. The Lord God is one God; and we badly obscure what he has accomplished for us in his Son if we practice evangelism as those who are something other than, or something less than, members of his mystical Body.

It is in this context of certainty about the Church's role that Dr. Templeton asks what must surely be a decisive question for the Church in our time: "Have evangelicals really begun to relate their theology of the Incarnation to the work of evangelism?" Not as an isolated individual believer groping his way half-blindly through the lonely dark, but rather as a member of Christ's Body does any would-be evangelist dare to ask what Incarnation implies about his involvement in what the Bible calls "the world." It is not as a soloist, nor as a professional reformer but as a humble, grateful, forgiven member of the Lord's Body that the evangelist enquires—what does it mean for me, as evangelist, to believe that "the Word became flesh and dwelt among us?"

Because the question is asked *inside* the Church, there is nothing reminiscent of a 'social gospel' in the answer. Some of the old words and phrases may be there, but there is a new Spirit, namely Christ's, coming alive and working through his Body, the Church. This goes a long way toward explaining the sense of thrill with which one reads sentences like these: "The Church cannot hope to fulfill its evangelistic task around the world unless it demonstrates its concern about the conditions

that warp and destroy human personality. . . . It is not enough to 'save souls' or convert people unless that conversion implies the conversion also of conditions that war on human well-being." If this is a 'social gospel' then let the Lord's Name be praised, for it is Christ-centered and Church-empowered. As such it helps us to sharpen a dulled awareness of what evangelism is actually about. In a recent article in *The Christian Century*, Cecil Northcott has made the point with uncommon clarity:

> "Evangelism in the modern world . . . must speak to the entangled situations of life and conduct in which men are involved whatever their overnight 'decision for Christ' may be. (There is) no substitute for the long and painful evangelism of our common life in industry, trade unions, employer groups and economic organizations. The Christian Church is prone to sail off on the elated tide of evangelistic campaigns and neglect the far tougher jobs of evangelizing the pagan ways that involve even converted Christians. 'Evangelism in depth' is a cry heard at every conference dealing with the world mission of the Church. That means claiming not only a personal dedication from individuals but also a dedication of their community, family and industrial relationships. . . . The Church is more than an organization looking for a few additional recruits from an evangelistic campaign. It is the very Body of Christ engaged in the unending warfare of her crucified and Risen Lord."

What has been suggested should not be interpreted to mean that there is, in *Evangelism For Tomorrow*, any lack of emphasis on the intensely and uniquely personal aspects of the evangelistic task. Three chapters entitled "Reckoning With The Emotions," "The Goal Is Commitment," and "The Invitation" all confront us with the necessity of that intimate and endlessly renewed encounter from which, for very understandable reasons, most of us shy away. Far better than any of these is a chapter called "The Pulpit Is The Key"; better because it is not so much another in the production-line-conveyor-belt series of pronouncements on preaching as it is an inwardly searching meditation on questions which every honest preacher struggles with to the end. Questions like who am I? what am I doing here? what is my job? what does it mean to be a proclaimer of this Christ? All this is honest, forthright, to the point.

Maybe that is why the book, for all its worth, leaves its reader still unsatisfied, still hungering, still thirsting. And wondering too. Wondering if all of us read too many books about evangelism and write too many sermons which we prayerfully hope express the Gospel, all the while somehow missing *the* point about evangelism.

And what is *the* point? Far be it from one poor evangelist like myself to presume too much by way of answer to so crucial a question. It is really more appropriate to limit myself to a confession of fear. I am afraid it has something to do precisely with the *Cross* of my Lord and with my deep disinclination to share "the fellowship of his sufferings." I am afraid it has something to do with shabby clichés like "your life shouts so loudly that I cannot hear what you say." I am afraid it has some-

thing to do with a comment of Paul's to some of his Christian friends in Corinth: "*you* are our epistle . . . known and read of all men." I am afraid it has something to do with my love-affair with what Dietrich Bonhoeffer called "cheap grace," and with its counterpart, my abiding hatred of what he called "costly grace." I am afraid it has to do with something once said by that very great evangelist, the late Donald Baillie

> "Even in this chaotic age in which we live, amid all the unimaginable toil and suffering, how we still try to take easy and shallow views of how men can be saved and how the world can be saved! . . . We ought to know better."

SUPPOSE

Suppose that there had been both black and white
In that five thousand whom our Savior fed,
Would he have separated them that night
So that the white with black should not eat bread?
Imagine that the woman at the well
Was African and not Samaritan,
Would he have scorned to drink and said "Farewell"
And sought a fount reserved for light-skinned man?

And do you think that when the cruciform
Death-frame was transferred to another's back,
His gratitude to Simon was less warm
On noting the Cyrenian was black?
Did he who suffered death in each man's place
Judge man's worth by the color of his face?

—Lois F. Blanchard, in the
New Christian Advocate

ROBERT E. SPEER LIBRARY

Princeton Theological Seminary

The Dedication of

The Robert E. Speer Library

OCTOBER THE EIGHTH, NINETEEN HUNDRED AND FIFTY-SEVEN

THREE-THIRTY O'CLOCK

PRINCETON, NEW JERSEY

The Service of Dedication

INVOCATION	Hugh Ivan Evans
THE SIGNIFICANCE OF THE SPEER LIBRARY	
For Princeton Theological Seminary	John Grier Buchanan
For the Borough of Princeton	Tristram Burges Johnson
For the Academic Community	Robert Francis Goheen
INTRODUCTION OF THE SPEAKER	John Alexander Mackay
ADDRESS	Nathan Marsh Pusey
THE ACT OF DEDICATION	Peter Kenneth Emmons
THE DEDICATORY PRAYER	Eugene Carson Blake
ANTHEM—*Now Let Every Tongue Adore Thee,* by J. S. Bach	Princeton Seminary Choir David Hugh Jones, Director
BENEDICTION	Henry Snyder Gehman

INVOCATION

HUGH IVAN EVANS

Almighty God, who dost delight in the continuing mind of the Church manifest both in the spoken words of Thy people and in the written records of the thoughts of those who have witnessed to Thy truth and goodness, we invoke Thy blessing as we meet here today to dedicate this library of sacred heritage.

As Thou hast told us in Thy word that every scribe which is instructed in the Kingdom of Heaven is like a man who is an householder who bringeth out his treasures new and old, so may this library be a household of books providing treasures new and old for the passing generations.

As we invoke Thy blessing we are inspired by the memory of him for whom this building is named.

We are grateful to Thee that the gifts for this library have come from many men and women, in every walk of life throughout the reaches of our Presbyterian Church.

Inspire students and scholars to ask of this library what the Apostle Paul asked of Timothy: "Bring with thee the books and especially the parchments."

We pray this in the name of the great Teacher who leads us into the knowledge of the truth; through Christ Jesus, our Lord. *Amen.*

INTRODUCTORY REMARKS BY PETER K. EMMONS, PRESIDENT OF THE BOARD OF TRUSTEES

There are some occasions when in a very special sense we feel ourselves in fellowship with the ages. This afternoon is one of them. Almost a hundred and fifty years ago, when this Seminary was brought into existence by action of the General Assembly, one of the first requirements was that it should provide for a library. And, therefore, as soon as the Seminary began to function, there was a library in the home of the man who founded it. That library continued to be used until in the providence of God one of his servants offered to provide a special building to house the books of the Seminary, and that building was Old Lenox, presented by Mr. James Lenox, and used until two years ago when it became necessary to replace it by this magnificent one which we dedicate today.

We thank God for all the service that was rendered in this place through that building, and for the memories and the traditions which are associated with it. This afternoon, as we are met to dedicate this new building, we recognize that it is related to all of the Church, the nation, and to the Kingdom of God on earth. Therefore it has seemed appropriate that we should have messages at this time from three individuals, first from Mr. John G. Buchanan. Mr. Buchanan is an attorney-at-law in the city of Pittsburgh. He is a member of our Board of Trustees, and Chairman of the Library Committee of our Board, as also he is Chairman of the Library Committee of the Board of Trustees of Princeton University. He has been absolutely devoted in the time and effort and skill which he has given to the preparation and carrying out of the plans for this new library. Mr. Buchanan will speak of the significance of the Robert E.

Speer Library for Princeton Seminary. Following him we will hear a message from Mr. Tristram Burges Johnson, who will speak concerning the significance of this library for the Borough of Princeton. Mr. Johnson is Acting Mayor of the Borough of Princeton at this time. The third will be a message concerning the significance of the Robert E. Speer Library for the academic community of Princeton, and it is a joy to welcome for this purpose the newly-installed President of Princeton University, Dr. Robert Francis Goheen.

Address by John G. Buchanan:

A number of years ago, on the death of my dear friend and university classmate, Frank Niles, I was asked to become Chairman of the Library Committee of the Board of Princeton Seminary. To me the request had the force of a command, since it was proposed to erect a new and much needed building to house what I believed to be the leading theological library in the United States and it was desired that the building should bear the name of the late President of the Board of Trustees, Robert E. Speer. Now, after a course which, like that of true love, never did run smooth, we are met to dedicate the much desired and completely adequate Robert E. Speer Library.

Of course it is a hazardous thing to say of any library building that it is "completely adequate," but if you will wander through the stacks of the Speer Library, and consider the possibility of enlarging them by conversion of many of the fine classrooms to stack room I think that you will agree that our architects, the Messrs. Licht and O'Connor and Kilham and our Librarian, Dr. Gapp, with the highly expert assistance of Dr. Metcalf, Chief Librarian of Harvard University, and the constant attention of Mr. Hird, Chairman of our Grounds and Buildings Committee, have produced a home for our library which will for decades to come make it accessible and useful in the work of the Seminary and the labors of many students of religion from beyond our bounds.

It is a source of gratification to all of us that the accomplishment has taken place during the term of service, and chiefly through the efforts, of our distinguished President, Dr. John A. Mackay; and it is gratifying also that we are honored by the presence of President Pusey and President Goheen, the heads of universities of which I may say, paraphrasing Sir Arthur Quiller-Couch, that they are houses of learning, ancient, liberal, humane, and my most kindly nurses. It is also a cause of the greatest gratification that we have with us today members of the family of the late President of our Board, whose name will be perpetuated here as long as, and I trust longer than, this fine building will stand. It is of him, rather than of the building or the Library or the Seminary, that I desire to speak here today. And when I do, I shall speak of what I know, because it is fifty-two years

since, as a freshman on the University campus, I first fell under the spell of Robert E. Speer, and during the last thirteen years before his lamented death ten years ago, I was his associate and enjoyed his intimate friendship.

Mr. Speer was marked for greatness. As a debater, an athlete, and the valedictorian of the Class of 1889 at the College of New Jersey, he stood head and shoulders above his contemporaries. His examination paper in Philosophy was so fine a piece of work that President McCosh said to him, "Mr. Speer, I'll make you a professor in me college." If he had become a teacher he would have been one of the most notable of his profession.

His father was the leading lawyer of a rural county in Pennsylvania, and in his youth he frequented the courtroom with great interest in the law. He could have been one of the greatest American lawyers. Sitting, as I did, with him at scores of board meetings, I found him readier and more persuasive in debate than any lawyer I have known, and I believe that, one time or another, in the Supreme Court of the United States or elsewhere, I have heard all of the leading American lawyers of my generation and that which preceded it.

In this company perhaps I should not venture to say, but nevertheless I will say, that he was the greatest preacher of his time.

He was, moreover, a ready writer, author of many books, all of a religious character, with a rhetorical style not unlike that of Macaulay.

But what things were gain to him, those he counted loss for Christ. For forty-five years as Secretary of the Board of Foreign Missions, until the rule of the Church required his retirement, and for ten years thereafter, he labored unceasingly for the advancement of the Kingdom of God; and always in his tongue was the law of kindness. And so, rather than as an administrator, an orator or an author, I revere him as the saintliest man I have ever known.

"He was a man, take him for all in all,
I shall not look upon his like again."

Address by Tristam B. Johnson:

Surrounded by Presidents, I speak to you as a civilian, as a citizen representing this community—your home.

We are impressed with this addition to our lives, the largest and best designed Theological Library in the country, with the wealth of 250,000 books and pamphlets, and capacity yet untouched.

There were some who resisted the loss of another landmark of the past; they see now what you have wrought in its place and are appeased. There were some who insisted, according to the laws of man, that side yards, rear

yards, parking yards, height and width and breadth be finely drawn before one stone could be moved. They, too, have come and seen, and gone away to come again, for they, too, were satisfied.

We are respectful of the deep purpose to be served by this building, housing the finest collection of theological books to be found anywhere on the continent.

The significance of the Robert E. Speer Library to us in your community is that one more fine monument has been erected to the cause and challenge of education, one more building of larger usefulness to take its place in the task of fashioning the imprint of the leadership of tomorrow, one more guarantor of the Community of Princeton in Humanity's Service.

I should like to presume on this invitation to express publicly the appreciation of the community on other matters, and to make a suggestion.

Dr. Mackay, in announcing the Sunday evening Vespers to be held in the Seminary Chapel, stated that "neighbors in the greater Princeton area . . . are cordially invited and will be made most welcome." The Princeton School of Christian Life and Leadership is to be held on the Seminary campus, and will provide courses described in the schedule "that will be useful to every Christian layman."

We thank you for providing your community these opportunities to join with you. I should like to express my suggestion as a hope that you consider extending this good will.

I should like to hope that in the completion of this building, there may lie a deeper significance for your neighbors in this community. I should like to hope that as this building has become a new center for learning, there may also be developed within its walls a new Center for Laymen, where the men and women of this community may find a bookshelf of stimulating thought, may attend lectures for better understanding, may participate in discussion for the experience of personal expression, may find the encouragement of companionship in common search for peace and purpose. I believe our appreciation and your satisfaction would be found in the numbers who would respond.

We, your neighbors of the Princeton community, salute you, the oldest and largest Theological Seminary of the Presbyterian Church in the United States, for the achievements you have accomplished in the past and for those yet to come, for this Library, its purposefulness today and for the significance it may yet fashion, and for being good neighbors.

I thank you for affording me this opportunity.

Address by Dr. Robert F. Goheen:

It is my privilege this afternoon to convey to Princeton Theological Seminary and its honored guests warm greeting from the Trustees, Faculty and Administration of Princeton University. The dedication of the Robert E. Speer Library, named for one of the eminent Christian statesmen of this century—and, I might add, Valedictorian of the Princeton Class of 1889—is a happy occasion indeed for the entire Princeton community and for the world of scholarship.

Here—at the corner of Library Place and Mercer Street, just a step from the Seminary's original building—some of this continent's most distinguished collections of theological literature and theological scholarship will be available, in these handsome surroundings and efficiently planned space, not only to members of the Seminary but to all seekers after truth, regardless of institutional affiliation. We appreciate the enhanced accessibility of these collections no less for their value to scholarship in the University—particularly in the fields of history, philosophy, art history and religion—than for the advantages it affords scholars in the seminary itself. It promises to be a most distinct asset for the new graduate program of the University's Department of Religion—and we are grateful.

Over the decades the relationships between the Seminary and University have been close and meaningful, illustrative of the spirit caught by the 18th century philosopher who wrote of friendship that it "is a calm and sedate affection, conducted by reason and cemented by habit," and "springing from long acquaintance and mutual obligations, without jealousies or fears." From the very beginning the two institutions have enjoyed "relations of academic reciprocity," with each admitting students of the other to its courses, upon the recommendation and approval of the faculties concerned. Likewise, the Seminary Library has always been open to the University's students and faculty and the University has extended library privileges to the Seminary.

In the early 1800's, in the period when the Presbyterian Church, the Dutch Reformed Church, and the descendants of the Puritans in New England were moving towards the establishment of seminaries for the training of their ministerial candidates, one of my predecessors, the Rev. Ashbel Green, 8th President of the College of New Jersey, would seem to have evinced even more interest in the founding of the Seminary than he did in the affairs of the College. It was he who chaired the Committee of Six appointed by the General Assembly of the Presbyterian Church to draft "the Design" for the Seminary at Princeton. And it was he, the records show, who was largely responsible for persuading the General Assembly to choose

Princeton as the site for the Seminary, temporarily in 1812 and forevermore in 1813.

I have turned back the clock to President Ashbel Green and these early times because the original plan—or "Design"—of the Seminary embodies a lasting principle of significance to both our institutions: namely, that in education, we cannot well contemplate "religion without learning, or learning without religion." Moreover one section of this "Design for the Seminary" prepared in 1811 strikes me as applying as appropriately to the purposes of this new Library as it did in 1811 to the founding of the Seminary:

> "It is to afford more advantages than have hitherto been usually possessed by the ministers of religion in our country, to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favorable to its growth, and by cherishing and regulating its ardour; literature, by affording favorable opportunities for its attainment, and by making its possession indispensable." (In this quotation, the word "literature" is clearly intended in its proper 18th century sense: to denote not simply belles lettres but include also history, philosophy, and all the written fruits of thoughtful scholarship.)

Once again, Dr. Mackay and distinguished guests, it is a great pleasure for me, on behalf of the University, to join with you in the dedication of this important new addition to the resources of the Princeton intellectual community. To your appreciation, Dr. Mackay, may I add the University's appreciation toward all those who have made this building possible.

Introduction of Dr. Pusey by President Mackay:

Princeton Seminary is proud and honored to have as the chief speaker on this historic occasion the distinguished President of Harvard University. It gives me the very greatest pleasure to introduce to you Dr. Nathan Marsh Pusey.

Let me say that Dr. Pusey was invited not because he is the President of Harvard University. It would be entirely fitting, of course, that he should have been invited for that reason. We can never forget that Harvard is the great mother of American colleges and universities, and that it came into being as the result of an impulse to prepare men for the Christian ministry. I might even add that it is fitting that the President of Harvard University should pay us a visit on this campus, because recently we have been sending some missionaries to Harvard from this Seminary Faculty! It is now entirely meet that from the great frontier the chieftain himself should come!

But there are really three other reasons why President Pusey was invited. First, because he is one of our country's great Christian laymen, a devoted member of the Episcopal Communion, who takes his personal religion seriously. He has been invited as an ecumenical churchman, one who since the Evanston Assembly has been a member of the Central Committee of the World Council of Churches. It is as a

fellow member of that body that I personally have come to know him, admire him, and love him. But he is also here as one who more than any other in recent times has given a new status to theological education in the world of culture. Due to him the famous Divinity School of Harvard University has taken on new life and has been reoriented afresh, not only in order that Christianity may make its contribution to culture, but also that the Christian Church may be served by what the Divinity School of a great university is able to provide.

I am deeply moved, and at the same time honored, in your name, in the name of the Trustees and Faculty and student body of this Seminary, as well as of our Princeton community, to accord a welcome to President Nathan Marsh Pusey whom we shall now hear as he brings his message.

Address by Dr. Nathan M. Pusey:

A library can no more properly be called a building than can a church. Nor is it simply an accumulation of books. Rather, it is a selection shaped by mind for a specific purpose. Its quality derives, to be sure, from the means available, but more important, from the intelligence, taste and sometimes, too—if I may borrow a phrase owed I think to William Temple—the "sanctified guile," which have been brought to bear over a long period of time in support of its program of acquisition. In a century and a half the library of this Seminary has, it is evident, been well served in these respects—and not least by the collector's unfailing concern and faithful skill.

Since the founders dedicated this Seminary to producing workmen who would study so that they, "approved unto God . . . needeth not to be ashamed, rightly dividing the word of truth," their enterprise was started in the conviction that they needed at once to set about acquiring a library. They knew that religion without learning is as certain to prove injurious to the Church as that opposite some of us are now worried about, learning without religion, and stated at the outset that the acquisition of "a complete theological library" ought to be "a leading object of the Institution." They gave substance to their intention at once by supporting it with resolution and determination, and their successors continued to do so with patient toil and conscientious adherence to the original high purpose. It is the very great achievement developed from such a resolute beginning we are met here today to signalize.

Although a library is not simply a building, it deserves and needs a fitting home. This is a necessary condition both for continued growth in quality and for a library's proper employment. There is enduring symbolic value in the fact that the library of the Princeton Seminary could once be kept on a shelf in a professor's study, but happily it has now found a magnificent new home more appropriate to its present size and extraordinarily increased range and usefulness.

It is not my task to describe the library or the building but I rejoice with you in their double achievement and share your gratitude to the many, past and present, who found in the creation of this library and its present splendid setting, a way to serve the Lord. As an outsider who has watched growth in other educational institutions, I can imagine the planning, sacrifice, toil, and striving which lie back of the present occasion. The Presbyterian Church, and the larger Church of which it makes part, both have good reason to be grateful for the combined efforts, sustained through generations, which first built this fine resource for theological education in America and have now made possible for it such an attractive and useful home.

May I in a few words try to suggest what seems to me to be the extraordinary present significance of this achievement:

If we agree that a seminary's first task is to produce ministers for the Church, the question immediately arises, What kind of ministers? An attempt was made to provide an explicit answer in the design for this Seminary drawn up in 1811. There are a number of items in the design, as you know better than I, and a wide range of emphases. But back of them all there is clearly recognizable an overriding concern that the Church's ministry should be a learned one. In my judgment there is special reason in our generation to reaffirm this emphasis. Today a parish minister must be a kind of preacher, administrator, teacher, psychiatrist, counsellor, money raiser, community leader, all-round good fellow, and undoubtedly other kinds of people. One can feel the deepest sympathy for the man confronted by such multifaceted responsibility. And it is a fair question to ask how, faced by the necessity of preparing for such a complex and demanding role, a minister is ever to become, or remain, a learned interpreter of the faith. Yet, is it not true now, as it was in 1811, that it is precisely for this kind of leader and servant that the Church has greatest need?

People's opinions will differ at this point, and I of course can speak for only one layman, but to me the situation looks something like this: Many of us—all of us here—would like to see the Church grow in power and influence. In saying this we do not quite mean what it might to some at first appear. For it is not for a more commanding and more honored secular institution that we pray, but rather for a fellowship more ready, more determined and better instructed about how convincingly to carry out that mission of reconciliation of man to man, and of men to God—for which the Lord set his Church in the world. Our first duty must always be to pray that grace be given the Church to enable it to provide convincing witness of the way of life the Lord intended for it. But praying we may also again and again ask ourselves, what in *our* activity works to prevent this deeply desired result?

At first the easy answer is apt to be that so obdurate is the medium in which the Church must grow that its advance must surely always be something rather to be hoped for than achieved. There is abundant experience to justify such a response, but we know in our hearts that it will not do.

In my judgment we act more honestly if we begin by acknowledging that there are many within the churches eager to do the Church's work who fail to do it, not from intent, and not from lack of resolution, but simply because they have not truly glimpsed either the significance or the imperatives of the faith they innocently, if earnestly, profess. This assertion may not hold for all countries or all churches but, at least within some very active churches in America today, there are many who, while suspecting that the church is more than a fellowship in which to be decently married and buried, honestly wonder what it is that the Lord requires of them—and what the church is for, beyond the observance of some of society's nicer customs.

Perhaps the sheep do not look up as readily as this would suggest; perhaps they do; but in either event there is reason to suspect they are today too often unsuitably fed. What many in the churches now seem most to need and most want is to know what lies beneath the surface phenomena of religion, beneath church buildings and parish halls, Sunday services and facile responses. I hope I do not betray my own profession when I say therefore that the great need of the churches today, as in earlier periods, is for ministers who are first of all wise men and only then, if at all, administrative officers.

Religion's place in the world is to help, to speak to men and women, certainly in the whole range of their lives, but especially at their deepest levels of need. In sickness and sorrow, in failure and despair, in the face of the baffling complexities, inconsistencies, seeming injustices, the sheer idiocy of much of our world—it is here especially and not on happy, sunny Sunday mornings, that Christ seeks to come, and it is in such situations that men's real need for him is born. If this be true (and it seems to me that seeing it *is* so is almost a necessary consequence of growing up) then surely the minister's greatest task remains to help his parishioners to an understanding of the full human situation, of its surface allure and rewards, and also of its treacherous depths and deeper consolations; above all to help each of us to see that where torment and darkness lie there also is light, and in the depth of mystery a face.

Easy, superficial, uninformed or pretentious statements about the faith cannot meet this need—indeed cannot begin to penetrate to the level where it is, with its burning hunger for an honest answer. Nor can the Church ever truly flourish where it is staffed by ministers whose own experience and, even more, whose knowledge, fall short of the level needed if one is to speak honestly and experientially—and therefore helpfully—about both the

depth of mystery in which our lives are cast and the illumination brought there by Jesus Christ.

I would not wish to appear here to be finding fault with ministers. If there is any finding fault in my words, it is rather with those of us in the congregations who place too much busyness upon our ministers and then give them inadequate help to achieve all we expect them to do. But criticism *is* implied of all who in any degree, consciously or unconsciously, help to foster the idea that one can go ahead properly with Christian work on the basis of inadequate understanding. It is in the light of such a consideration as I have sought here to introduce that it seems to me we begin to see the very great significance, as well as to sense the courage coupled with understanding, which lie back of the new Robert Elliott Speer Library.

A library cannot be set before a chapel, but it need not be, for they are in no sense competitive. Within a seminary a chapel and a library are twin centers which in effect make one. Here, as Richard Niebuhr says, theological students are introduced to the great historical reasoning of God with men and are led to participate in it. Prayer and listening are required and also reading, discussion and hard study. From this should come the knowledge and the skills which will enable the theological student become minister to introduce others of us to that same reasoning of God with men, and thus help us to give meaning to our lives. It is this above all that the future minister can and should be trained to do, and it is perhaps by remembering this that we begin to catch a glimpse of the importance of this new building.

In its new setting this library has a working value and a symbolic value for the Princeton Seminary, for theological education in America, and for the Church. It says eloquently that the enduring first need of the Church is for a learned ministry, for a continuing succession of those scholar-teachers who shall not need to be ashamed and shall not fail to help the churches to do their work in the world because they will have been qualified *rightly* to divide the word of truth.

There was a time when the minister was *the* professional in our society. Now he is only one among an ever increasing number of professionals, and his special knowledge of a revealed truth is only one kind of knowledge among many. It has been a long time since he has occupied a position anywhere near the top of the totem pole of professions. But this is perhaps less a commentary on him or his capacities than it is a reflection of the character—and the gaping need—of our society. Many circumstances of our lives suggest that today the informed, compassionate, understanding scholar-minister is *the* professional of whom all other professionals stand most in need, whether they know it yet or not, for it is his function to speak to them of that kind of redemption of redirection which alone can give acceptable meaning

to their efforts and which it is the Gospel's power, helped by a *truly learned* ministry, widely to mediate.

All about us are power and promise. There are also frustration and defeat, terror, anxiety, and despair. In such a situation where rightly do we look for help, or where find a trustworthy sense of direction? It is here that the Church speaks out, reminding us again that in the midst of darkness there is always light. Surely the opportunity for the Church was never more evident, its ministry to the world never more needed. At a time when the Church is rousing itself to provide such a ministry—an understanding ministry—in the new generation—at such a time the significance of this building emerges clear and challenging.

For reasons such as I have sought to suggest all Christians may rejoice in the achievement by the Princeton Theological Seminary of its new Robert Elliott Speer Library. It is my privilege both to join with you on this occasion in thanksgiving, and, as far as I may presume to do so, for other seminaries and for the churches, to offer you very heartiest congratulations.

Act of Dedication

Dr. Emmons: Let us hear the Word of God:

"Wisdom has built her house,
she has set up her seven pillars.
—Proverbs 9:1

"Does not wisdom call,
does not understanding raise her voice?
On the heights beside the way
in the paths she takes her stand;
beside the gates in front of the town,
at the entrance of the portals she cries aloud:
'To you, O men, I call,
and my cry is to the sons of men.
—Proverbs 8:1-4

'Take my instruction instead of silver,
and knowledge rather than choice gold;
for wisdom is better than jewels,
and all that you may desire cannot
compare with her.
I, wisdom, dwell in prudence
and I find knowledge and discretion.
The fear of the Lord is hatred of evil.
Pride and arrogance and the way of evil
and perverted speech I hate.

I have counsel and sound wisdom,
I have insight, I have strength.
By me kings reign,
and rulers decree what is just;
by me princes rule,
and nobles govern the earth.
I love those who love me,
and those who seek me diligently find me.
—Proverbs 8:10-17

'And now, my sons, listen to me:
happy are those who keep my ways.
Hear instruction and be wise,
and do not neglect it.
Happy is the man who listens to me,
watching daily at my gates,
waiting beside my doors.
For he who finds me finds life
and obtains favor from the Lord;
but he who misses me injures himself;
all who hate me love death.' "
—Proverbs 8:32-36

"The fear of the Lord is the beginning of
wisdom,
and the knowledge of the Holy One is
insight."
—Proverbs 9:10

"In the beginning was the Word, and
the Word was with God, and the Word
was God. He was in the beginning
with God; all things were made through
him, and without him was not anything
made that was made. In him was life,
and the life was the light of men. The
light shines in the darkness, and the
darkness has not overcome it."
—St. John 1:1-5

"Again Jesus spoke to them, saying,
'I am the light of the world; he who
follows me will not walk in darkness,
but will have the light of life.' "
—St. John 8:12

(Presentation of the keys)

Mr. Menconi: On behalf of the architects, George Licht and George A. Licht of O'Connor and Kilham, I deliver this key to you, sir.

Dr. Emmons: On behalf of the Board of Trustees, I have great satisfaction in turning this key over to the President of the Seminary, Dr. Mackay, in whose mind and heart this magnificent structure was conceived and by whose courage and statesmanship it has been made possible.

Dr. Mackay: In the name, and by the authority of the Board of Trustees I accept these keys and deliver them in turn to the Librarian of the Robert E. Speer Library, Dr. Kenneth S. Gapp. May all who enter through these doors to commune with the wisdom of the ages be so inspired in their dedication to truth that they shall be equipped to represent him who is the Wisdom of God, even Jesus Christ our Lord.

Dr. Emmons: And now by the authority of the Board of Trustees, it is my high privilege and honor to dedicate this Library which has been erected to the memory of a Christian statesman, scholar, and saint, Robert E. Speer.

Dedicatory Prayer

Eugene Carson Blake

In joy and gratitude we stand before Thee, O God, as we are gathered here for our service of dedication. We praise Thee for putting it into the minds and hearts of Thy servants to build this building. We thank Thee for the skill and generosity, for the prayer and labor which have made it.

And now we ask Thy blessing upon this library that it may be both an instrument for Thy purpose and a bright symbol of all the best for which this Seminary has stood and stands.

Guide those who collect the books and care for them that all through the years the best of the past may here be readily available for the inspiration and reform of the present. May successive generations of students so use this library that they not only receive inspiration from it but are here inspired to make in their time a contribution to scholarly religion and religious scholarship.

Beyond all normal utility for Seminary and Church, we pray that this library shall stand as a mute but eloquent witness to the gospel of Jesus Christ.

By the name which it bears, remind us of our responsibility to carry that gospel to all the nations.

By the faith of him whose name is inscribed upon these strong stone walls, remind us ever of the only sure foundation of the church, even Jesus Christ our Lord.

By the noble life this building commemorates, let the very atmosphere of its rooms and stacks inspire other Princeton men to give themselves completely in loyalty to Jesus Christ, reasonably guided, intelligently conceived, passionately devoted and actively implemented in the dust of the world's confusions—to the end that Christ's Kingdom may be established and His Church made strong.

So on this festal day we pray that we and all others in the Princeton family may be now rededicated to the highest aims of our Seminary. So may this new building be but one more step in the construction here of all that is needful for the service of Christ and His Church.

Use us, O God as Thine instruments in the further building that is before us both in material things and in the community of dedicated teachers who will use them.

Through Jesus Christ, the Way, the Truth, and the life. Amen

EUGENE CARSON BLAKE is Stated Clerk of the Presbyterian Church, U.S.A.; President of the National Council of Churches; a Trustee of Princeton Theological Seminary and of Princeton University.

JOHN GRIER BUCHANAN is a Pittsburgh attorney; Chairman of the Library Committee of the Board of Trustees of Princeton Theological Seminary, and Chairman of the Trustees' Library Committee of Princeton University.

PETER KENNETH EMMONS is pastor of the Westminster Presbyterian Church of Scranton, Pennsylvania; President of the Board of Foreign Missions of the Presbyterian Church, U.S.A., and President of the Board of Trustees of Princeton Theological Seminary.

HUGH IVAN EVANS is Director of the Presbyterian Foundation; former pastor of Westminster Presbyterian Church of Dayton, Ohio; Trustee of Princeton Theological Seminary and a former Moderator of the General Assembly of the Presbyterian Church, U.S.A.

HENRY SNYDER GEHMAN is William Henry Green Professor of Old Testament Literature in Princeton Theological Seminary, and Lecturer in Semitic Languages in Princeton University.

ROBERT FRANCIS GOHEEN is President of Princeton University; a Trustee of Robert College of Istanbul, Turkey, and the former Director of the Woodrow Wilson Fellowship Program at Princeton University.

TRISTAM BURGES JOHNSON is an investment counselor of Princeton; a Borough Councilman, and Acting Mayor of the Borough of Princeton.

DAVID HUGH JONES is Professor of Music in Princeton Theological Seminary, a Fellow of the American Guild of Organists, and Editor of *The Hymnbook*.

JOHN ALEXANDER MACKAY is President of Princeton Theological Seminary; the Chairman of the International Missionary Council; President of the Presbyterian World Alliance, and a former Moderator of the General Assembly of the Presbyterian Church, U.S.A.

NATHAN MARSH PUSEY is President of Harvard University; a member of the Central Committee of the World Council of Churches, and President of the American Association of Theological Schools Fund, Incorporated.

ALUMNI NEWS

Orion C. Hopper

The Alumni Autumn Conference

The Right Reverend James S. Thomson, M.A., D.D., LL.D., F.R.S.C., Dean of the Faculty of Divinity, McGill University, Montreal, Canada, was the leader of the Fifth Autumn Conference of Princeton Alumni, September 18-19. The Reverend Seth C. Morrow, President of the Alumni Association, presided. Dr. Mackay extended his greetings to the Conference at luncheon on Wednesday.

In addition to Dr. Thomson's three addresses on "The Atonement and Contemporary Theology," the program included four Group Discussions under the leadership of faculty members, Drs. Homrighausen, Loetscher, Hope, and Cailliet. The Conference was concluded with the celebration of the Sacrament of the Lord's Supper.

Alumni Associations

Cincinnati Area: The annual meeting of the Cincinnati Area Alumni was held on November 11, at the Covenant-First Presbyterian Church, Cincinnati, Ohio. Dean Homrighausen was present and spoke on "New Things at Princeton." The President, Edward Tirrell Tuten, minister of the Cranston Church, presided. The newly-elected officers of this association are: Irwin S. Yeaworth, minister of the Covenant-First Church of Cincinnati, President; Buckley S. Rude, minister of the Presbyterian Church of Yellow Springs, Ohio, Secretary-Treasurer.

Princeton Alumni in Ireland: The Annual Luncheon Meeting of the Irish alumni of Princeton Seminary was held during the General Assembly week in Belfast, North Ireland. In a letter dated October 15, the Reverend J. Wallace Bruce, secretary of the group, reports on the meeting as follows: "Our new President is the Reverend T. A. Johnston . . . of the Class of 1931. He, along with all the Irish alumni, send heartiest greetings and good wishes to the President, Faculty, and student body of the Seminary. We were delighted to hear at our meeting from Mr. Arthur Curry, one of our students at the Seminary last year, about the progress and completion of the new library, and also about other improvements taking place. Also, we were most interested to learn that one of our Irish alumni, a fellow student of mine, the Reverend David Porter, M.A., of the Richview Church, Belfast, was to be on tour of the U.S.A. this summer and had hoped to be at the Summer School of Theology during July. . . . Enclosed I forward the obituary of the Very Reverend Dr. Robert Boyd, who died in Belfast on Monday last (October 14). He was a distinguished leader of our Irish Presbyterian Church, a great Convener of the Assembly's Foreign Mission Board, and a keen member of our Irish Princetonian Association. . . . We are still hoping that President Mackay may be able to visit us in Belfast on his next journey to Europe."

South African Alumni: Upon Dean Homrighausen's return from his South African assignment last summer, he was asked to give a brief sketch of his contacts with Princeton Seminary alumni in this intensely interesting and vital part of the world. The contents of

this letter are such that we could not help sharing them with the alumni in this issue of *The Bulletin*. Under the date of July 18, Dr. Homrighausen wrote as follows: "During my recent trip to South Africa, it was my privilege to meet many alumni who were greatly interested in the Seminary. They looked back with real joy upon the days they spent here as students.

"I found many of them holding responsible positions in the various Churches of the Union. One is the political administrator of the Transvaal Churches. Three are prominent professors in theological seminaries: Professors Keet and Kotze of Stellenbosch, and Marais of Pretoria. Several occupy high positions in the Churches in which they serve either as moderators or as officials in synods. Dr. Calvin Cook, Presbyterian, a recent recipient of the Th.D. degree has recently moved to Pietersmaritsburg and is now minister of one of the most beautiful and influential Presbyterian Churches in Natal.

"There was a time when as many as five and six students from South Africa attended Princeton in a single year. The number has dropped considerably, due to the fact that students from the Union are going to Holland for their graduate work.

"I am writing this note to tell you that there is quite a contingency of alumni in South Africa; that they are doing good work in the Churches and in other fields; that they appreciate what Princeton did for them; and that they wish for Princeton Theological Seminary every blessing in its life and work. In fact, anyone coming from Princeton is given great honor and respect, as I learned from experience. Incidentally, the three professors named above are in the forefront of leadership on the race question and are frequently quoted in the newspapers as strong critics of the present governmental policy of *apartheid*."

Synod Meetings

New Jersey: The Alumni of the Synod of New Jersey met for their annual luncheon at the Hotel Madison, Atlantic City, on Tuesday, October 22, with over one hundred members present. Dr. Henry S. Gehman, Senior Professor, was the guest of honor and brought personal greetings from President Mackay. Seth C. Morrow, President of the Association, presided, and read a telegram of greeting from Dr. Mackay, who was attending the annual meeting of the Council on Theological Education at Buck Hill Falls. Joseph MacCarroll, the new Assistant to the President in Public Relations, was introduced and spoke on the Roll Call and the progress of the Library Fund Campaign. A short report was presented by Orion C. Hopper, the Alumni Secretary, on Alumni Relations and Placement. Dr. Gehman delighted the alumni with his address, "My Impressions and Observations of Princeton Theological Seminary—Its Past, Its Present, and Its Glorious Future."

Class Reunions

Class Reunions for Commencement, 1958: For the benefit of classes holding reunions in connection with the 1958 Commencement, all years ending in 8's and 3's are scheduled for reunion meetings. The Alumni Office is anxious to be of assistance to any class looking forward to its reunion, by furnishing member lists and suggesting methods by which this splendid tradition can be retained.

ALUMNI NOTES

[1917]

Milton M. Allison has been appointed minister of visitation, Second Church, Washington, Pa.

Samuel C. Henderson has been called to the pastorate of First Church, New Galilee, Pa.

[1922]

George J. DeWitt has been appointed assistant minister of First Church, Coral Gables, Fla.

Livingstone Albert Gordon has been called to the pastorate of the First United Presbyterian Church, New Brighton, Pa.

Ralph Cooper Hutchison has been appointed educational advisor to American Oil interests in Iran.

[1923]

Alexander Daroczy has been appointed superintendent of the Bethlen Home, Ligonier, Pa.

William David Johnson is serving as minister of visitation, First Church, Santa Monica, Cal.

[1924]

Edwin Ray Cameron has been called to the pastorate of First Church, Superior, Neb.

William Henry Flurkey has been called to the pastorate of Fairview Church, Pughtown, W. Va.

[1925]

Jarvis S. Morris has been installed as associate minister, First Church, New Brunswick, N.J.

[1926]

Samuel C. McKee is serving as acting assistant minister, Old Stone Church, Cleveland, O.

Sargent Bush is associate minister of First Church, Red Bank, N.J.

[1927]

John Philip Henry Goertz has been called to the Presbyterian Church, Hughsonville, N.Y.

John M. Klosterboer has been called to the pastorate of the First Church, Fonda, Iowa.

[1928]

George K. Neff is serving as minister of the First Church of DeGraff and the Springhill Church, O.

Irwin W. Underhill has been called to the pastorate of the Presbyterian Church, Nunda, N.Y.

[1929]

Walton Laverne Smith has been called to the pastorates of the Woodbury and Cripple Creek Churches (US), Tenn.

David Kearns Myers is teaching Hebrew and Theology at Faith Seminary, Philadelphia, Pa.

[1930]

John C. Primus is associate professor of Economics at Illinois College. He is also serving as lay minister of the Congregational Church at Chandlerville, Ill.

[1931]

Wilbur M. Franklin has been called to the pastorate of Calvary Church, Long Beach, Cal.

[1933]

Ernest N. Feind is serving as minister of First Church and Trinity Chapel, Cuba, Mo.

[1934]

Clem E. Bininger has been called to the pastorate of First Church, Fort Lauderdale, Fla.

Rodney Gibson, Jr. is serving as minister of First Church, La Junta, Colo.

[1935]

Charles Richard O. Springer is serving with the China Inland Mission, Hsinying, Formosa.

[1937]

Harold S. Faust is serving as minister of First Church, Vero Beach, Fla.

Delbert P. Jorgenson has been called to the pastorate of Fourth Church, Philadelphia, Pa.

[1939]

Leon A. Haring, Jr. has been appointed associate minister of North Shore Church, Milwaukee, Wis.

[1940]

Ernest D. Vandeburgh is serving as assistant pastor of St. John's Episcopal Church, Tuckahoe, N.Y.

[1941]

Erland Waltner is President-elect of the Mennonite Biblical Seminary, Elkhart, Ind.

Herbert C. Tweedie has been called to the pastorate of Broadmoor Church, Daly City, Cal.

George L. Rentschler is serving as pastor of First Church, Sheboygan, Wis.

Edwin Joseph Rose has received the degree of Doctor of Theology from the Iliff School of Theology, Denver, Colo.

Bernard Vernon Munger has received the degree of Doctor of Philosophy in Religion from Duke University.

[1942]

Shaun Herron has been installed as minister of the Grace United Church, Weyburn, Saskatchewan, Canada.

L. Gordon Leech, Jr. is serving as assistant minister at Central Church, Lafayette, Ind.

Harlan H. Naylor has been called to the pastorate of First Church, Tracy, Minn.

[1943]

John Erwin Woods has been called to the pastorate of the Bethlehem Church, Buffalo, N.Y. Mrs. Woods is the former Ruth McLaughlin, class of '51b

William McLeister II received the degree of Doctor of Philosophy from the University of Pittsburgh.

Charles L. Nord, M.D. has been appointed director of Nassau County Community Mental Health Services, N.Y.

[1944]

Claude C. Boydston is canon of Trinity Episcopal Cathedral, Phoenix, Ariz.

William G. Doxsey has been called to the pastorate of the First Church, Cambridge, N.Y.

Benjamin Franklin Elser has been called to the pastorate of the Community Presbyterian Church, Terry, Mont.

Thomas Goslin is serving as minister of First Church, Doylestown, Pa.

Paul J. Raynor, Chaplain, is stationed at the Naval Shipyard, San Francisco, Cal.

Walter E. Wiest has been appointed associate professor of Theology at Western Theological Seminary, Pittsburgh, Pa.

[1945]

Alan Cheesebro has been called as assistant minister, First Church, San Diego, Cal.

Leslie M. Gonnsen is serving as minister of Immanuel Church, Detroit, Mich.

William B. Lester has been called to the pastorate of the J. R. Miller Church, Upper Darby, Pa.

Robert L. Moreland has been called as the first pastor of the Eastminster Church, East Lansing, Mich.

Robert Nelson Oerter, Jr. is serving as minister of First Church, Fresno, Cal.

Wilson H. Yost has been appointed associate minister of First Church, Parkersburg, W. Va.

[1946]

William Philip Bembower has been appointed minister of Christian education, First Church, Ashland, Ky.

Keene Hedges Capers is studying at the Menninger Foundation, Topeka, Kans.

Harold Leslie Myers, Jr. has been called to the pastorate of the Presbyterian Church, Moorestown, N.J.

William H. K. Narum is visiting lecturer, School of Religion, University of Iowa.

John Irvine Prather has been called to the pastorate of Guerrant Memorial Church (US), Jackson, Ky. He is also serving as Chaplain and Professor of English Bible, Lees Junior College, Jackson.

[1947]

William R. Jones has been appointed assistant minister of First Church, Bay City, Mich.

Dick J. Oostenink, Jr. has been appointed instructor in Bible at Western Michigan Christian, Muskegon, Mich.

Howard A. Redmond has been appointed associate professor of Religion and Philosophy, Whitworth College, Spokane, Wash.

Donovan E. Smucker has received the degree of Doctor of Philosophy from the University of Chicago. He has also been appointed associate director of Social Service and Inner City Churches, Presbytery of Chicago.

Richard Rudolph Syre has been appointed professor of Biblical Theology, Chicago Lutheran Theological Seminary, with special responsibility for School of Missions.

Hendrick A. Van Dyke has been called to the pastorate of the Community Presbyterian Church, Cannon Beach, Ore.

[1948]

Charles E. Carson has been appointed director for Church Extension, Presbytery of Washington City.

Leroy James Garrett has been appointed assistant professor of Philosophy at MacMurray College, Jacksonville, Ill. Mr. Garrett will also be giving a course in philosophical studies for high school seniors in Jacksonville.

Edward C. Gartrell has been called to the pastorate of Second Church, Butler, Pa.

John B. Rapp is with the engineering division, United Fruit Company, in Bananera, Guatemala, Central America.

[1949]

John F. Healey and Mrs. Healey are preparing in Paris for an assignment to the French Cameroun, West Africa, under the Presbyterian Board of Foreign Missions. Mrs. Healey is the former Kathryn Troupe, class of '47.

John H. Houdeshel has been appointed minister of Christian education, Second Church, Bloomington, Ill.

Shirley D. Harris is now serving in the Faith Cooperative Parish, Maryville, Tenn.

Charles T. Leber, Jr. has been called to the co-pastorate of First Church, Chicago, Ill.

Everett E. McPheeters has been called to the pastorate of Southminster Church, Springfield, Mo.

Francis Philip Rice has been appointed professor of Christian Education at Jamestown College, N.D. He will head this new department at the college. Mrs. Rice is the former Carolyn M. Cangiano, class of '49.

Kalman L. Sulyok has been called to the pastorate of the First Church, West Barnet, Vermont. He is also pastor of the United Presbyterian Church Barnet Center, Vermont.

Richard S. Williams has been appointed assistant minister of Second Church, Evanston, Ill.

[1950]

Walter Roberts Craig is now the assistant minister at the Presbyterian Church of Orchard Park, N.Y.

James Roy King is assistant professor of English, Elizabethtown College, Elizabethtown, Pa.

Joseph J. Lemen, Jr. has been called to the pastorate of Owensville Church, Owensville, Mo.

Jack M. MacLeod has been appointed assistant to the Editor-in-chief, Department of Curriculum Development, Board of Christian Education Staff.

Benjamin A. Reist has been appointed Instructor in Systematic Theology at San Francisco Theological Seminary, San Anselmo, Cal.

Robert C. Wheatley, Jr. has been appointed as Master at the Hun School, Princeton, New Jersey. He received the degree of Doctor of Philosophy from Edinburgh in 1956.

[1951]

Bruce Davis has been called to the pastorate of the Community Presbyterian Church, Lake Milton, Ohio.

Maurice Scott McClure is serving as associate minister of Second Church, Knoxville, Tenn. Mrs. McClure is the former Margaret Messer, class of '51b.

John W. Miller is director of the Mennonite Service Unit, Evanston, Ill.

Carl C. Murray has been called to the pastorate of the Watauga Ave. Church, Johnson City, Tenn.

John E. Shettel is serving as assistant minister of Glenshaw Church, Glenshaw, Pa.

Ernesto S. Sosa has been called to the pastorate of the Primera Iglesia Hispana Presbiteriana, Coral Gables, Fla.

[1952]

Benjamin Hedges Adams has been installed as minister of the Presbyterian Church of West Trenton, N.J.

Warren Herbert Ball is serving as organizing minister of a new Presbyterian Church, North Lancaster, Pa.

Charles O. Bennett, Jr. has been appointed assistant minister of First Church, Bismarck, N.D.

Donald G. Dawe is doing graduate work at Union Seminary, N.Y.

L. Donald Docken has been called to the pastorate of the Lutheran Church, Emmons, Minn.

Herbert R. Dymale has been called to

the pastorate of the Evangelical United Brethren Church, Cincinnati, O.

Thomas Carson Jackson is an Instructor at Stanford University while doing graduate work toward the degree of Doctor of Philosophy.

John M. Ness is pastor of the St. Olaf Lutheran Church, Fort Dodge, Iowa.

G. Wayne Plummer is doing graduate work at Union Theological Seminary, N.Y.

Howard E. Pusey has been called to the pastorate of the West Grove Church, West Grove, Pa.

Isabel Ross is Director of Religious Education of Westminster Church, Charlottesville, Va.

William E. Shea has been installed as minister of Highland Church, Gainesville, Fla.

Gordon P. Wiles is now associate professor of Religion, Chairman of the Department of Religion and Chapel Director for Connecticut College, New London, Conn.

[1953]

George Carruthers Bonnell has been installed as the minister of Union Church, Brooklyn, N.Y.

E. Roald Carlson is serving as pastor of Immanuel Lutheran Church of St. Paul, Minn. He will also be working with Lutheran students of Macalester College, St. Paul.

Ernest G. Crawford is assistant minister, Home Heights Church, St. Louis, Mo.

Merle E. Elrod has been called to the pastorate of the Westminster Church, Ida Grove, Iowa.

Kenneth E. Grant has been appointed assistant minister of La Mesa United Church, Le Mesa, Cal.

Gordon D. Johnson has been called as assistant minister at the Dundee Church, Omaha, Neb.

Stuart Hamilton Merriam has been installed as minister of First Church (US), Portsmouth, Va.

Elmer Earl Overmyer has been appointed assistant professor of New Testament, Evangelical Theological Seminary, Naperville, Ill.

Newton M. Roberts has been called to the pastorate of First Church, Oconto, Wis.

Vernon V. Robertson has been called as pastor of First Church, Sanger, Cal.

Vahe Harold Simonian has been installed as minister of Kirk O'the Valley, Reseda, Cal.

George Rogers Smith has been installed as minister of the Presbyterian Church, Webster, N.Y.

Robert Eugene Van is serving as minister of Evangelism, First Church, Anaheim, Cal.

[1954]

Robert Corbett Angus has been installed as pastor of the First Church, Bloomsburg, Pa.

Nelson E. Beck has been called to the pastorate of Union Church of Blasdell, N.Y.

Martin J. Buss is serving as assistant professor for one year at Macalester College, St. Paul, Minn. Mrs. Buss is the former Nancy Jane MacPherson, class of '56b.

Doris Caldwell is serving as a Fraternal Worker at the American Presbyterian Mission in Hong Kong.

Frederick W. Cassell is now minister of the Wexford Community Presbyterian Church, Wexford, Pa.

James Haviland Chesnutt has been installed as minister of the Old Greenwich Church, Stewartsville, N.J.

Richard Byron Cole is serving as assistant minister, Westside United Protestant Church, Richland, Wash.

Samuel Colman, Jr. has been called to the pastorate of the Presbyterian Church of Sodus, N.Y.

John W. Doane has been called as associate minister of the Pleasant Hills Community Church, Pittsburgh, Pa.

Carl A. Gundersen has been called to the pastorate of Second Church, Providence, R.I.

John Edward Huegel is serving as minister of First Christian Church, Aguascalientes, Mexico.

Dennis F. Kinlaw has been called as minister of the Loudonville Community Church, N.Y.

Glen C. Knecht has been approved as a candidate for the Iran Mission, Board of Ecumenical Missions.

William Wismer Matz is pastor of the Moravian Church, Palmyra, N.J.

John H. Morey is instructor in English at Ohio Wesleyan University.

Philip A. Quanbeck has been appointed assistant professor of Religion and New Testament, Augsburg College and Seminary, Minneapolis, Minn.

Joseph Minard Shaw has been appointed instructor in Religion, St. Olaf College, Northfield, Minn.

Robert Charles Spivey has been called to the pastorate of First Church, Snyder, Texas.

Gayle W. Threlkeld is minister of the First Church, De Funick Springs, Fla.

[1955]

Douglas E. Bartlett has been installed as minister of the Grant Avenue Presbyterian Church, Plainfield, N.J.

Ronald Arthur Carr has been called as minister of the Corona Church, Denver, Colo.

Jesse E. Christman is plant employee, Industrial Ministry Project, Presbyterian Church, Ecorse, Mich.

Sidney R. Conger has been appointed assistant director of Westminster Foundation, University of Maryland.

Foster Q. Doan is a teacher of Religion at Blair Academy, Blairstown, N.J.

Joseph C. Dolman has been called to the pastorate of the First Church, Jacksonville, Texas.

Duane V. Fifer is vicar of Holy Nativity Episcopal Church, Whitefish, Montana, and St. Matthew's Episcopal Church, Columbia Falls, Mont.

Hubert S. Goss, Jr., chaplain, is stationed at the Marine Corps Recruit Depot in San Diego, Cal.

Berkey Knavel has been called to the pastorate of the Church of the Brethren, Roaring Spring, Pa.

Paul A. Lutz is employed by the Prudential Insurance Co. in Atlanta, Ga.

Ronald L. McDuffie has been called to the pastorate of First Church, Omro, Wis.

James Richard Memmott has been installed as minister of First Church, Freehold, N.J.

Lewis Seymour Mudge, Jr. is serving as Theological Secretary for the World Presbyterian Alliance, Geneva, Switzerland.

Elbert Leroy Nelson, Jr. has been called to the pastorate of First Church, Dalton, Neb.

Harold H. Oliver has been appointed Instructor in New Testament, Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Ronald E. Ossmann is minister of the First Church, Redding, Cal.

George A. Pera is associate director, Westminster Foundation, Ohio State University.

Stanley Riukas has been called to the pastorate of the Coalbrook Church, Neffs, O.

Jane W. Savage is associate director, Westminster Foundation at Miami University and Western College, Ohio.

Herbert A. Stocker has been appointed minister of Christian Education of the First Church, Fullerton, Cal. Mrs. Stocker is the former Anita Jean Walker, class of '55.

[1956]

C. Frederick Horbach has been installed as minister of the Presbyterian Church at Elmer, N.J.

Robert W. Jewett has been appointed assistant minister of Faith Church, Baltimore, Md.

Gilbert Lee Johnston has been called to the pastorate of the Presbyterian Church at Loudonville, N.Y.

James Hill Lappen has been installed as minister of Brick Church, Cold Spring, N.J.

Donald N. Matthews is a student at Rutgers, Graduate School of Library Service, Newark, N.J., in preparation for seminary librarianship.

Richard J. Milford has been called as minister of St. Paul's Presbyterian Church, Livonia, Mich.

Henry G. Morgan has been called to the pastorate of the First Church (US), Virginia Beach, Va.

Thalia Pagler Munion is serving as director of Religious Education, Basking Ridge Church, Basking Ridge, N.J.

Robert Henry Rikkers has been appointed associate secretary, University of Washington YMCA.

Rondell B. Shaw has been called to the pastorate of the Presbyterian Church, Ocean City, Md.

Ralph C. Stribe, Jr. has been appointed organizing pastor, Franklin Mission, under the Board of Church Extension of Detroit Presbytery. Mrs. Stribe is the former Katherine Ruth Mason, class of '58b.

Donald R. Weisbaker is doing graduate work at the University of Chicago.

Edwin G. York is associate minister, Washington Presbytery Co-operative Parish, residing at R.D. 3, Morningside, Waynesburg, Pa.

[1957]

Richard A. Baer, Jr. is studying at the Graduate School of Arts and Sciences, Harvard University.

T. Larry Cardwell is Teacher-Counselor at American Mission, Beirut, Lebanon.

Robert Davis Cox, M.D., has been installed as minister of Patterson Memorial Church, West Orange, N.J.

Donald A. Deppe is teaching in Northwood High School, Silver Spring, Maryland, while continuing his work toward the degree of Doctor of Philosophy.

James Harvey Fenner, Jr. has been called to the pastorate of Westminster Church, Nacogdoches, Texas.

George H. Gilmour and Sarah Phelps Leavens were married July 6th, 1957. They are serving the Winter Memorial Church, Casper, Wyo.

Keith J. Hardman has been ordained and installed as associate minister of the Southwestern Church, Philadelphia, Pa.

Harold Jow is minister of the Chinese Community Church, San Diego, Cal.

Ross M. Ludeman has been called to the pastorate of the Gurnee Community Church, Gurnee, Ill.

Robert Waldo MacGregor has been installed as minister of Andrew Church, Minneapolis, Minn.

Charles K. Murray has been installed as minister of the First Church, Salem, N.J.

Elizabeth Dittmar Oehrle is assistant to the Dean of Students, Rochester, N.Y.

Mary Virginia Stieb-Hales is director of Christian Education, Immanuel Episcopal Church, Wilmington, Del.

Norman Wheeler Taylor has been installed as assistant minister, Baytown, Texas.

Edward David Willis has been called to the pastorate of First Church, Brackney, Pa.

BOOK REVIEWS

An Introduction to the Apocrypha by Bruce M. Metzger. Oxford University Press, New York, 1957. Pp. 274. $4.00.

When a man writes a scholarly and yet intensely interesting book about as controversial a subject as the Apocrypha, he deserves the appreciation which this book by Professor Metzger will inevitably produce. Probably no collection of writings in all of history has been more an object of unrestrained denunciations, fanatical defense, outright embarrassment, and unrecognized dependence than the intertestamentary series which have been known as the Apocrypha. In his *Introduction* to this fascinating series of documents, Professor Metzger treats almost every significant phase—from textual problems and subtle puns to Columbus' use of Esdras and Michelangelo's painting of Judith with the head of Holofernes.

An Introduction to the Apocrypha begins with an introductory chapter which defines the Apocrypha and places it in its proper historical setting. The following fifteen chapters describe one by one the different books (and parts of books) which comprise the Apocrypha. In each of these chapters the author treats the contents, the historical background, and something of the importance of each book. The following three chapters deal with (1) the Apocrypha and the New Testament, in terms of (a) literary form and doctrinal development and (b) New Testament parallels and allusions to the Apocrypha, (2) a brief history of the Apocrypha in the Christian church, divided into sections on (a) the Apocrypha and the early church, down to the Reformation, (b) the Apocrypha and the Protestant Reformation, and (c) controversies over the use of the Apocrypha, and (3) the pervasive influence of the Apocrypha, primarily in English literature, in music and in art.

In addition there are two appendices, the first consisting of a list of current translations, and the second, a fascinating account of a New Testament apocryphal document on "Saint Paul and the Baptized Lion," something which, for the light it sheds on early Christianity for the student and pastor, is well worth the price of Professor Metzger's volume.

One of the significant and unusual features of this book on the Apocrypha is the fact that the writer has no axe to grind. He is not trying to purge it from editions of the Bible, though he obviously does not regard the apocryphal books as canonical. Furthermore, he is not trying to defend them from or against anyone or anything, though he carefully points out the largely unrecognized influence which they have had through the centuries. Rather than denounce or defend, Professor Metzger has chosen to describe and evaluate, and it is for this unbiased objectivity that we can be duly thankful.

In treating the general subject of the influence of the Apocrypha, Professor Metzger rightly takes the time to point out the extent to which these books served as inspiration or themes for writers (including Caedmon, Chaucer, Shakespeare, and Milton), for artists (Michelangelo, Tintoretto, Titian, Murillo, Rembrandt, and Raphael, to name only a few), and musicians (from the hymn writer Charles Wesley to the composer of religious oratorios, Handel).

The writer of this *Introduction* is, however, concerned less with the broad influence of the Apocrypha than with the specific relationship of these books to the canonical books of the New Testament. He does not hesitate to point out that there are no instances in the New Testament of direct quotations from the Apocrypha (but, of course, this can also be for Joshua, Judges, Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, the Song of Solomon, Obadiah, Zephaniah, and Nahum). On the other hand, there are such evident parallels and allusions involving the New Testament and the Apocrypha that it is quite impossible not to recognize some significant relationship. This may not mean documentary dependence, but it most certainly indicates that even if there was no conscious following of apocryphal writers, there was surely an important background of similar ideas and concepts which are reflected

in the New Testament and in the Apocrypha. The similarities are entirely too striking and numerous to be judged as resulting from mere chance coincidence.

Many persons may regard as the most valuable part of this *Introduction to the Apocrypha*, the succinct, well-organized history of its acceptance or rejection by various groups—often for reasons which were neatly and purposely buried beneath crusty arguments based on tradition, orthodoxy, and inspiration. What may surprise many people (and especially those who have taken the publication of the RSV Apocrypha as a further reason to denounce the RSV Bible) is that the King James translators produced an Apocrypha which was an official part of the King James edition. Controversy over the Apocrypha has actually driven its friends and its foes into extreme positions where neither side, for fear of losing its seeming advantage, would recognize the slightest value in the arguments of the opposition. As Professor Metzger points out, this has resulted in doctrinal misuse on the one side and unjustified neglect on the other.

Though different persons may discover in this *Introduction* a variety of interesting viewpoints and significant facts, probably the most important contribution of this book is the consistency and thoroughness with which it points out the valuable insights that may be gained for the intertestamentary and New Testament periods. For example, an acquaintance with the Apocrypha will help one to understand where such Roman Catholic doctrines as purgatory and prayers for the dead find a "documentary" basis. At the same time, however, these apocryphal books, despite their woeful lack of historical facts (and to an extent because some are an evident attempt to rewrite history), tell us what people thought was their history. Moreover, as historians have constantly reminded us, for the dynamic development of any society, what people think has been their history is usually more important than what has really been their history. If this is so, then these apocryphal books become highly important, not as histories of events but as histories of ideas. Here we find emphasis upon dietary ritual, ministrations of angels, magic exorcism, demon possession, and the beginnings of the Sadducean, Pharisaic, Zealot, and Essene tendencies. These are the documents that help to paint the ideological scene of New Testament times.

In order to appreciate fully the significance of these writings, Professor Metzger's *Introduction* is an indispensable guide, for it is a thorough, sane, and devout approach—the type of treatment which we have come to expect from this writer's pen.

American Bible Society
New York, N.Y.
EUGENE A. NIDA

Ministers in Training, ed. by J. Christy Wilson. Published by The Directors of Field Work in the Theological Seminaries of the Presbyterian Church, USA, 1957. $3.25.

For many years a gaping need has existed in Theological Education for lack of a text to interpret the field work program of the seminaries. Since every seminary has developed a program of field work or in-service training, a manual has been urgently needed to interpret for students the purposes, procedures, and implications of this aspect of their seminary curriculum. To Dr. J. Christy Wilson of Princeton Theological Seminary an expression of gratitude should be extended for having accomplished this task. Through his efforts a most distinguished list of contributors from many seminaries and specialists from allied fields have cooperated to publish this text.

It is directed primarily to students and their supervisors. Its purpose is to define the nature of this clinical or laboratory experience for the student so that he may grow in skill and understanding of his vocation and adjust emotionally so that he may have an effective ministry in the name of Christ. It is also directed to the supervisor, so that in this relationship in the field he may assist the student in this learning process, as well as preparing for his future ministry. Briefly stated, field work is defined as the "whole process of learning the Christian vocation from actual experience under guidance."

The editor has wisely established his concept of field work within the total academic structure of the seminary, but the whole process of training "for the Christian min-

istry is to be thought of not as 'subject centered' and not 'student centered' but as centered in the ministry to be performed."

Field work is seen then as one aspect of the curriculum, which should not be in conflict, but complementary to the academic demands of theological education. The book stands for professional education that may contribute "to an understanding of the meaning and scope of the Christian ministry and to the ability to handle the problems of that ministry to real people under real conditions." The list of chapters enable the student and supervisor to understand the procedures for placement in the various seminaries represented, the important aspect of supervision, the spiritual bases upon which the ministry is founded, and the wide range of laboratory experiences provided for the student while in seminary: town and country church, larger parish, industrial ministry, internship, institutional ministry, and so forth.

It is hoped that this book will awaken the student to realize the extreme value of service under supervision. It is also hoped that supervisors of students will read and consider their participation in this program. They play a determining role and if they are sensitive and serious they may awaken immense possibilities in the student. It is further hoped that seminary faculty members will also read this book for it will enable them to understand the purposes of this most important aspect of theological education and thereby feed back into the class room.

EDWARD S. GOLDEN

The Jung Codex by H. C. Puech, G. Quispel, and W. C. van Unnik. A newly recovered gnostic papyrus. Three studies, transl. and ed. by F. L. Cross. Morehouse-Gorham, New York, 1955. Pp. 136. $3.75.

Next to the Dead Sea Scrolls the most important find of manuscripts bearing upon the history of early Christianity, and no less unexpected than the former one, was the excavation of a chest of gnostic books in the Nile valley, sixty miles north of Luxor, in 1945. As the result of an unfortunate entanglement of legal and political factors, very little is known in detail about the majority of the forty-eight works discovered at Nag Hammadi, except that most of them had been absolutely unknown to the present day, and that they represent in the whole the Barbelo gnosticism of the late fourth century. One codex, however, found its way to Europe on the mysterious paths known only to the antique dealers of the Near East. After long negotiations it was acquired by the C. G. Jung Institute in Zurich. A portion of it has been recently published by Michel Malinine, Henry-Charles Puech, and Gilles Quispel (*Evangelium Veritatis*, Rascher Verlag, Zurich 1956).

The book under review contains three articles written on the discovery and acquisition of the codex and its significance for the history of the ancient church. Dr. Quispel points out the Jewish background of a number of the ideas of the four works, which form the codex. He takes particular issue with Reitzenstein, who attempted to trace all gnostic ideas back to an alleged Iranian mythology of the Primeval Man and the Descent of the Heavenly Redeemer, the latter idea being dear to Rudolf Bultmann, too.

Dr. van Unnik has studied the problem of authorship and has reached the conclusion that the *Gospel of Truth* is in all probability a work of Valentinus, the great gnostic leader, who flourished c.A.D. 120-160, while the *Treatise On the Three Natures* may have been written by Valentinus' disciple Heracleon. Dr. van Unnik shows how in a very ingenious way the *Gospel of Truth* uses New Testament terminology but in the service of a heterodox view of God and Christ. It is remarkable, however, to notice that at that early stage of gnosticism, heterodoxy did not yet mean heresy. The *Gospel of Truth* throws interesting light on the history of the New Testament canon in that its phraseology shows how in A.D. 150 they had in Rome a New Testament which was practically the same as we have it today. In spite of familiarity with Jewish speculation no reference to the Old Testament is to be found in this document. The rejection of the Old Testament was obviously not confined to the circle of Marcion.

Perhaps the most outstanding contribution to the understanding of this literature is made in the lucid and profound study by

Professor Puech. He points out that gnosticism is a psychological experience, where by means of introspection the individual discovers his true self which is equated with God. He is the "Father," the "Place" (maqôm of the Jewish speculation) and the Perfection, like the "ground of existence" and "ultimate reality" of modern philosophy. In other words, the gnostics were the existentialists of the ancient church. No wonder that this beautiful poem called the *Gospel of Truth* reads like a modern tract.

OTTO A. PIPER

Christian Eschatology and Social Thought, by Ray C. Petry. A Historical Essay on the Social Implications of Some Selected Aspects in Christian Eschatology to A.D. 1500. Abingdon Press, Nashville, Tenn., 1955. Pp. 415. $5.00.

While Biblical scholarship in our days is agreed on the eschatological character of Jesus' message and that of the New Testament writers, the view has often been held that the theology of the ancient church parted company with this outlook as early as the second century A.D., and that, except for a few individuals, it never recovered that sight again. It is Dr. Petry's contention that this is an entirely mistaken view. Analysis of an amazingly large number of medieval sources has led him to the conclusion that it was not until the sixteenth century that the Church, both Roman Catholic and Protestant, abandoned its eschatological heritage.

True eschatology, he shows, is the belief that the course of history is determined by God, not by man, and that man must be content to accept a position of mere receptivity. However, to this definition Dr. Petry would add another feature characteristic of Christian eschatology. Its goal is the heavenly fellowship, and as a result ancient and medieval Christian eschatology has "a large, though varying emphasis upon social meliorism in the temporal order in terms of response to, and preparation for, the final community" (p. 43). Representatives of that view did not think in terms of social revolution, however, but rather in terms of Christian love within the existing order. In spite of his admiration for what he rightly considers the lasting significance of this eschatological outlook, the author is fully aware of the temptation to which the medieval church finally succumbed, viz., to interpret the Christian response in terms of meritorious works.

Dr. Petry presents a very challenging theological argument, though he has chosen to offer it in terms of a series of historical sources which he interprets from three different angles, viz. (i) the response of the temporal society to the eternal kingdom, (ii) the ecclesiastical community as servant of the eternal kingdom, and (iii) the last things as motives of Christian action. Inevitably, this mode of presentation carries a certain overlapping with it.

This reviewer would go with the learned author in his interpretation of the sources selected and he would agree with him on the fact that they are an indictment both of modern Roman Catholicism and Protestantism. He would add, however, that the total picture remains rather one-sided, since it is confined to the views of monks and nuns and does not present the viewpoint of the Christian layman of the Middle Ages. Furthermore, if this penetrating scholarly investigation had been continued down to the Reformation it would have been seen that Luther, in the name of the Gospel, had to attack not only the medieval misunderstanding of man's sufficiency, exemplified by the doctrine of meritorious works, but also the artificial and inconsistent attempt to build a divinely inspired social organism outside of the created order of family, vocations, and politics.

Dr. Petry's solid book is more than a remarkable piece of historical scholarship. It confronts us cogently with the the basic problem: shall we follow the medieval fathers who found in the heavenly fellowship the model of the ideal earthly order? Or does eschatology merely furnish a special incentive to social action, while the principles of common life on earth have been derived from God's work in Creation? In other words, do we provide the transition from the earthly to the heavenly community, or is that being done by God's Spirit?

OTTO A. PIPER

The Life of Our Lord Upon the Earth, by Samuel J. Andrews. Zonder-

van, Grand Rapids, Mich., 1954. Pp. xxxix + 651. $5.95.

This is a reprint of the 1891 edition of a work which, particularly in its first edition (1862), was a very popular book. It was not meant to furnish a "Life of Jesus" in the way in which Strauss and Renan and Holtzmann and innumerable other theologians of the nineteenth century had conceived of the task. It does not furnish a portrait of Jesus or attempt to interpret his deeds and sayings, or to point out the evidences of his divine dignity as found in his performances and the circumstances of his life. Rather it continues a tradition which has its roots in the seventeenth century by trying to ascertain the dates at which the events recorded in the Gospels took place, to identify the localities referred to in the narratives, and to reconstruct the historical sequence of the events.

Samuel Andrews was a man of vast erudition, and though not having done any original work in the fields which his book covered was anxious to follow the most competent authorities irrespective of their camp. In great fairness weighing the numerous divergencies and contradictions among the scholars he attempted as far as possible to settle the issue. Studies of this kind have been rare in our days, at least in Protestant circles, particularly because for various reasons the historical value of the Gospels has been questioned. But while the evangelists' method of reporting is not that of secular historians or biographers, the historicity of the events and the general outline of the ministry of Jesus was by no mean a matter of indifference to them. While our salvation does not depend, e.g., on the knowledge of the location of Ainon or the date of the Transfiguration, it nevertheless requires a record of the ministry of Jesus which in its principal aspects in reliable and composed in a sensible way. Thus the re-publication of this fascinating yet in many sections obsolete book may not only serve as a reminder that a Christianity which wants to do without an historical Jesus falls inevitably prey to the phantoms of self-redemption, but may also encourage new studies in this field.

Otto A. Piper

Studia Patristica; Papers Presented to The Second International Conference on Patristic Studies held at Christ Church, Oxford, 1955, edited by Kurt Aland and F. L. Cross. 2 vols. (*Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, vols. 63, 64). Akademie-Verlag, Berlin, 1957. Pp. x, 700; 560. DM 96,—.

During a memorable week in September, 1955, about four hundred scholars representing many nationalities and all the major branches of the Christian Church gathered at Christ Church, Oxford, to give consideration to scores of papers on all aspects of patrology. Through the untiring efforts of F. L. Cross, Lady Margaret Professor of Divinity at Oxford, the widely diversified program was articulated into a whole. Now, through the equally untiring efforts of Kurt Aland, the genial and learned Professor of New Testament at Halle and the director of the famed Kirchenväterkommission of the German Academy at Berlin, most of the papers which were read at Oxford are here made available for a wider audience through the medium of the printed page. Both Cross and Aland deserve the thanks of those who contributed to these volumes, as well as of all who will read them.

The range of topics of the studies included in these two volumes is extremely wide. A total of one hundred thirteen contributions fall into the following categories: Editiones, Critica, Philologica, Biblica, Iudaica, Historica, Liturgica, Iuridica, Theologica, Philosophica, Monastica, and Ascetica. There are 63 papers written in English, 36 in French, 10 in German, two in Italian, and two in Russian. Among the studies which are of most interest to the reviewer, the following may be singled out for special comment.

In a clear and lucid discussion of "The Author's Purpose in the Vita Constantini," (vol. I, pp. 157-167), Dr. W. Telfer of Langton concludes that Eusebius, the author of the Vita Constantini, wished to interpret for his fellow Christians the breath-taking events of A.D. 337 and 338. Telfer writes as follows: "In the drama of divine intervention for the liberation and triumph of the Church, [all Christians] must play their

part in a second act. The career of Constantine, interpreted in the V.C., was Act the First" (p. 167).

Prof. H. Clavier of Strasbourg has some "Brèves remarques sur les commentaires patristiques de Matth. XVI, 18a" (vol. I, pp. 253-261). He raises the question, without seeking to answer it with finality, whether (1) the thesis of the *Cathedra Petri*, with its Jewish and anti-Pauline overtones, did not emerge in the third century within a heretical background, and (2) whether the tradition preserved in Mt. 16:18 did not arise in the same environment, or at least was influenced by it. If an affirmative answer is given, it follows that one must conclude that the passage is an ecclesiastical interpolation in the First Gospel.

The veteran Paul Kahle, formerly of Bonn and now of Oxford, gives attention to "Problems of the Septuagint" (vol. I, pp. 328-338). From a point of view which will be familiar to those who have had previous acquaintance with Kahle's views on the rise and nature of the Old Greek versions of the Old Testament, here he examines the evidence of three early manuscript discoveries, namely (1) fragments of a papyrus scroll of verses from Deut. 23 to 28 (P. Rylands 458), (2) the more recently acquired papyrus fragment of Deut. 31-32 (P. Fouad 266), and (3) the fragment of a leather scroll with the Greek text of the Minor Prophets found in 1952 near Murabba'at. Kahle interprets the evidence of these manuscripts to support his thesis that "the Greek Bible used by the Jews at the time of the beginning of Christianity was not at all a uniform text as supposed by Lagarde. The ancient Christians used [various] texts of the Greek Bible which had already been adapted to the Hebrew original by the Jews in pre-Christian times" (p. 333).

In a clear and persuasive paper on "Die Auslegungsgeschichte als notwendige theologische Aufgabe," L. Vischer of Herblingen and D. Lerch of Oberhallau (vol. I, pp. 414-419) show the philological and theological help which the exegete of the Bible may secure by tracing the history of patristic exposition of any given passage of Scripture. It is to be hoped that their suggestions (p. 419) regarding the co-ordination of significant publications in this field may be actualized.

Equally interesting to Protestant theologians is the discussion (vol. II, pp. 457-464) of the "Influence of Patristic Studies on Russian Modern Mystics" by S. Bolshakoff, now of Oxford. It is encouraging to learn that, though the Soviet Revolution of 1917 stopped the publication of all religious literature, and though the theological academies and seminaries and nearly all the monasteries disappeared, today there are between seventy and eighty monasteries and convents in Russia, and several religious periodicals and books have been published since 1944. The revival of Russian mystical thought has, as one would expect, roots lying deep within the ascetical spirituality of the Fathers of the Church.

In a fascinating piece of literary detective work (Vol. II, pp. 485-494), B. Krivocheine of Oxford traces the earlier usage of the expression *ὁ ἀνυπερήφανος θεός* ["the not-proud God"], which the great Byzantine mystic, St. Symeon the New Theologian, applied to Christ. The author finds that St. Symeon had several predecessors in the use of this curious predication. The most ancient instance of the occurrence of the Greek adjective is in the apocryphal Acts of John, written probably in the second half of the second Christian century in Asia Minor. In these Acts the expression "not-proud" is applied three times to Christ—in prayers to him and in descriptive accounts of his divine compassion. The only other document which uses this adjective as applied to Christ is the Acts of Xanthippa and Polyxena, where it appears four times. Krivocheine concludes that "most probably, St. Symeon met it [the expression] while reading these ancient Acts, and was struck by its correspondence to his own feelings, and so later used it in writing his Thanksgivings, perhaps without well remembering its origin" (pp. 493 f.).

These half a dozen representative examples of the papers included in these two volumes will be sufficient to suggest to the reader the rich and wide ranging variety of topics that are comprehended in this symposium. It is probably true to say, that, of all subjects on which theologians of all the different branches of the Christian Church may be gathered to make contributions, probably no one area lends itself to true ecumenical discourse more readily than that of Patristics.

Would that scholars in the several branches of Protestantism would devote more attention to this field!

BRUCE M. METZGER

The Sources of the Synoptic Gospels, by Wilfred L. Knox, edited by H. Chadwick. Vol. II, *St Luke and St Matthew.* Cambridge University Press, New York, 1957. Pp. ix, 170. $4.00

This is the second volume of the posthumously published work of the late Dr. Knox of Pembroke College, Cambridge, which was prepared for the press through the careful and painstaking work of Dr. Henry Chadwick of Queen's College, Cambridge. Like the first volume, which dealt with the Second Gospel, this volume continues the extremely suggestive work of Knox in the analysis of the other two Synoptic Gospels. As was pointed out in the review of the earlier volume (*P. S. Bulletin,* October 1953, pp. 58f.) Dr. Knox was of the opinion that the discipline of Form Criticism had been applied to the Gospels with an arbitrary and skeptical bias, particularly by Rudolf Bultmann, and that a patient analysis of the Synoptics would disclose not a little reliable historical material. In this second volume Dr. Knox attempts to disentangle various primitive tracts which he thinks the First and Third Evangelists used in composing their Gospels. He also argues that these sources were first written down some thirty years closer to the time of the events than is commonly supposed, and that therefore the historical reliability of the accounts is correspondingly increased.

Whatever one may think of the success of Knox's efforts, it is undeniable that his book is the product of a fertile and highly stimulating intellect. Even where one may disagree with Knox's ingenious proposals of literary criticism, one always learns both from his methodology as well as from his arguments.

BRUCE M. METZGER

A Year With The Bible, by John Marsh. Harper & Brothers, New York, 1957. Pp. 191. $2.50.

Every *Anthology* or *Reader* is a deliberate attempt at selection from a larger whole for some practical purpose. In this attractive volume the Professor of Theology at Mansfield College, Oxford, and Secretary of the European Commission on Christ and the Church of the World Council of Churches, offers guidance to the Bible reader for every day in the year. The three hundred sixty-six readings have two ends in view: First, like so many candles, the selected passages are meant to illuminate the meaning of his life to the reader. Second, taken together the readings indicate in what a tremendous context his life has been set. This latter end alone would justify the present volume. No book in the world broadens the horizons or lifts men above the common level more naturally than the Bible when it is read aright.

Within comparatively few pages at the opening of the book the table of contents spreads before the reader the variety of moods to which the Word of God appeals, from the desire for understanding or wisdom, to the outreach of man for worship, self-realization, or expectation of good to come. At the same time the reader can discern what an almost boundless scope of human experience the Bible embraces within its pages. Any day or every day the Bible speaks directly to human need.

The reader, like the reviewer, will probably be disappointed by the author's comments. They either are too general by way of application, or too brief as interpretation to be adequate. It ought to be said, however, that it is the reading of the Bible itself which this book seeks to encourage.

HOWARD TILLMAN KUIST

Emotional Problems and the Bible, by George H. Muedeking, Muhlenberg Press, Philadelphia, 1956. Pp. xi + 188. $3.00.

This is not just another "peace of mind" book. No one can read these pages packed so full of positive encouragement for people living under stress without realizing afresh how remarkably up-to-date the old Book is which teaches men that "the fear of the Lord is the beginning of wisdom." Dr. Muedeking is a trained psychologist, yet he recognizes that although psychology is interested primarily in interpreting the life

of man, the Bible is remarkably faithful as an interpreter of the life of God *in* the life of man. He shows how this is so by describing six areas of emotional stress where the Bible can be of real help to people: The Bible promotes realism toward life; it releases the native powers of the soul; it keeps the mind focused on the present; it encourages men to be honest with themselves; it bears witness to the forgiving grace of God in Christ, who loves men and accepts them even while they are yet sinners; it claims to be the sober history of men who had the support of God in their struggles. In short he shows that the Bible holds a preeminent place in the literature of the healing of the soul. It invites individuals to be whole men because man in his totality belongs to God.

In a series of exceedingly well-written chapters Dr. Muedeking speaks directly from the Bible to the reader: Anxiety can be cast away; Guilt won't stay buried; Hate can be domesticated; Freedom can be enjoyed; Inferiority does not belong, etc. The rich resources of spiritual power offered so freely in Christ are immediately available to a person living under stress, but such resources must first be recognized, then appropriated. Dr. Muedeking does not theorize. He speaks out of deep assurance and confidence in the spiritual resources described in the Bible. Taking his clues from a variety of Bible passages Dr. Muedeking offers suggestions concerning one of the major problems with which men wrestle today, namely, how to come into faith. He has in mind particularly men who want to believe but cannot seem to do so. For them he indicates that the sunlight of faith is not something which men create for themselves. Rather it is a Light from above. The counsellor as well as those who are counselled will find in these pages relevant answers to typical problems of emotional stress so characteristic of the age of anxiety in which we live.

HOWARD TILLMAN KUIST

The Reformation, by Will Durant. Simon and Schuster, New York, 1957. Pp. 1025. $7.50.

This is Volume VI in Dr. Will Durant's monumental *Story of Civilization*. The first volume in this Series, entitled *Our Oriental Heritage*, appeared in 1935; and "if the Reaper stays his hand," the seventh and final installment on *The Age of Reason*, bringing the story down to 1800, will be published in 1962.

This book covers a much wider field of historical study than is usually included in an account of the Protestant Reformation. It is really a cultural history of Europe—except for Italy, which was dealt with in Volume V of the series, entitled *The Renaissance*—between 1300 and 1564; and as such it deals not only with religious, political, and social history, but also with the history of art, science and literature during the period under review. To the present reviewer, this book has certain outstanding merits. To begin with, Dr. Durant writes out of a fulness of knowledge derived from intensive study of most of the important secondary works dealing with this period, and many primary sources as well: the excellent "bibliographical guide" which he appends at the end of his book is clearly a list of books which he himself has read and digested. Again, Durant's treatment of this period, which is one of the most violently controversial in recorded history, is marked by about as complete an objectivity as is humanly possible. For instance, he points out the glaring weaknesses and corruptions of the late medieval Roman Church—those factors which made the Reformation necessary and inevitable—with blunt truthfulness; and he is never happier than when he can cite Roman Catholic authorities in support of his indictment. Thus, in Chapter I, Section V, entitled "The Case against the (Roman Catholic) Church," Durant buttresses up virtually all of his criticisms with citations from solidly Roman Catholic historians. But he is not blind to the faults of Protestantism either—and he quotes unimpeachably Protestant sources as expert witnesses in the matter. For example, he says that "All in all the Reformation, though it ultimately improved the morals of Europe, temporarily damaged lay morality"; and to prove this point he quotes not only such Lutheran sympathizers as Willibald Pirkheimer and Hans Sachs, but also Martin Luther, himself (p. 765). Again, Durant treats this great religious upheaval of the Reformation, not *in vacuo*, but as a movement within a particular cultural milieu,

namely that of sixteenth century Europe; and so Luther does not make his appearance until about the end of the first third of the book. Thus the Reformation is presented in truer historical perspective than it is in some purely ecclesiastical histories. Once more, Durant includes chapters on Islamic history and civilization in the Near East during the period under consideration; and this makes for clearer understanding of the development of events in Western Europe after the Diet of Worms of 1521, events which were affected powerfully, and even decisively, by Moslem incursions in the Balkans and the Mediterranean. During these crucial 1520's, as Durant puts it, the Holy Roman Emperor, Charles V, who was strongly and even bigotedly Roman Catholic, was "forced to humor the Protestants lest all Europe should fall to Islam" (p. 441). Finally, Durant writes in a flowing and interesting style, so that his narrative—long as it is—reads like a novel.

With such qualifications of knowledge, impartiality and style, Dr. Durant has produced an excellent work of historical interpretation, which should be read with interest and profit, not only by professional students of the period, but even by what are usually called general readers, as well. The appearance of his book on the non-fiction, best seller lists is a most encouraging sign.

NORMAN V. HOPE

Spiritual and Anabaptist Writers, Vol. XXV, The Library of Christian Classics. George H. Williams and Angel M. Mergal, editors. The Westminster Press, Philadelphia, 1957. Pp. 421. $5.00.

Of recent years church historians have devoted increasing attention to the so-called Radical groups which emerged as a result of the Reformation of the sixteenth century. It has come to be recognized that they constitute a distinctive and authentic expression of the Protestant movement, corresponding to, and and in some sense parallel with, the Lutherans, Calvinists, and Anglicans. The first part of this book consists of selections from the writings of the leading representatives of these groups. The editor, Dr. George H. Williams, of Harvard University Divinity School, does not like the term "left wing" which such historians as John T. McNeill and Roland H. Bainton have applied to this movement: he prefers simply to designate it as "The Radical Reformation." In common with most recent historical analysts, Dr. Williams divides these radicals into three main groups. First were the Rationalists, whose main tenet was what he calls "the general recognition of the place of personal piety and of both intuition and speculative reason alongside that of Scripture" (pp. 23, 24); they eventually abandoned the doctrine of the Trinity. Typical of this movement were Michael Servetus and Faustus Socinus. No selections from their works are included in this book. Dr. Williams concentrates on the second and third such groups, namely the Anabaptists and the so-called Spiritualists. The Anabaptists took their stand solidly on the New Testament, and sought to reproduce in their sixteenth century churches those disciplined communities of committed Christian believers of whom they believed the Apostolic Church exclusively to consist. Dr. Williams distinguishes three categories of such Anabaptists —the revolutionary, typified by Melchior Hofmann; the contemplative, represented by John Denck; and the evangelical, such as Ulrich Stadler; and he gives selections from their writings. The Spiritualists believed supremely in the direct illumination and guidance of the Holy Spirit, as being superior to any historical record, such as the Bible, or any religious community, such as the Church; they were therefore individualistic and quietistic. Dr. Williams subdivides them into three groups—revolutionary, like Thomas Muntzer, rationalist, such as Sebastian Franck, and evangelical, whose chief representative was Caspar Schwenckfeld; and he gives selections from the works of these representative writers.

The second section of the book—edited by Dr. Angel M. Mergal—is devoted to Juan Valdez, that evangelical Spanish Catholic who eventually settled in Naples, Italy, and exerted a profound influence not only on such men as Bernardino Ochino, who eventually left the Roman Catholic Church, but also on men like Pier Paolo Vergerio, Roman Catholic Bishop of Capo d'Istria, who was a member of the rigidly Romanist Council of Trent.

Few of the selections contained in this

book have appeared before in English. Students of the Reformation era, and especially the Radical movement, will be greatly helped by having them brought together in this accessible form, and will read with interest and profit the excellent introductions, by Dr. Williams on the Radical Reformation, and by Dr. Mergal on Valdez' life and theology.

NORMAN V. HOPE

The Three Worlds of Albert Schweitzer, by Robert Payne. Thomas Nelson and Sons, New York. 1957. Pp. 252. $3.50.

Robert Payne is an interesting writer and he gives us many new facets on the life of one of the most written about characters of our age. The first chapter is about "Africa the Nightmare" and the conclusion may be summed up in one sentence from the Chapter: "Today Africa is a nightmare lit with feverish flames. This nightmare might not have happened if the Colonial powers had studied carefully the example of the early missionaries."

The author has made a thorough study of the environment from which Schweitzer came as well as his work in Africa. When Albert Schweitzer "graduated from the gymnasium he did not know his future field, but only that he was dedicated to God, Music and Mankind."

The book does not discuss in order the three worlds of Schweitzer but after the first chapter is rather a more or less chronological biography with emphasis on his boyhood, the work in Africa, the horrors of war-time internment and his many trips to Europe and elsewhere.

The subject of this book and President Eisenhower are the only two foreigners who have received the British "Order of Merit." The French Academy placed him in the seat formerly occupied by Marshal Petain and he has received all sorts of degrees and honors, including the Nobel Peace prize.

There are many intimate glimpses, such as, when the emissary from Sweden came to tell him that he had been chosen to receive the Nobel prize, Schweitzer was on a ladder putting on a corrugated iron roof. He said to the emissary, "Take hold of the other end of that roof, will you?" When American women of wealth came to visit his hospital he put them to work in the laundry. He carries his money in a small bag tied with a string; his mother gave him the bag and he remarks, slyly, that while he is untying the string someone else is sure to pick up the check. Almost wherever he goes he takes with him a laundry bag containing his unanswered correspondence.

The book puts an emphasis on his writing, he is a prolific author with great works under way in several volumes each, such as "The Mysticism of Paul the Apostle" and "The Philosophy of Civilization." From this book one may gain a little more of an understanding of the enigma of Schweitzer's philosophical position. First of all one must realize that he is a mystic and has made a deep study of, and been affected by, Oriental Mysticism. One very deep element comes to light as our author says: "The philosopher was putting into philosophic terms the ancient animistic beliefs he had inherited from his ancestors." Schweitzer must be understood against this background. His doctrine of "Reverence for life" is explained further in this book. There is not a great deal about his theology in this volume, which seems wise to us. The three great worlds of Albert Schweitzer we should say are Medicine, Music and Authorship.

Schweitzer is indeed a many sided genius. He has little hope for the civilization of the West. The author maintains that Schweitzer, in spite of his extraordinary ideas about Christ, is a real Christian in thought and life. He says: "It was a sign of his profoundly Christian mind that he could be discontented with Christianity."

J. CHRISTY WILSON

Revolution in Missions, Blaise Levai, Editor. The Popular Press, Vellore, South India. 1957. Pp. 301.

This book is itself an example of the revolution in Missions which is taking place in our day. The sub-title calls it a "Study Guide on the Subject: 'The Role of Missions in Present Day India.'"

This is a symposium containing articles by more than forty leaders of thought. There is

a statement by a former governor-general of India which sets forth the viewpoint that no effort should be made to change the religion of people unless their faith fails to promote right conduct and social co-operation. The major portion of the volume is by Christian Nationals and includes such well-known names as Rajah Manikam and David Moses, and Paul Verghese, a recent graduate of Princeton Seminary.

Several well-known missionaries also discuss the present situation in India, but the outstanding value of the book lies in the fact that the major portion reflects the views of Christian Nationals who are very keen thinkers on the changes of the present day and express themselves very frankly.

The book is made and published in India and comes as a distinct addition to missionary literature expressing the dominant place of the Church in the new philosophy of presenting the Gospel. The book may be ordered in this country from Dr. Roland W. Scott, Committee for Southern Asia and the Near East, 156 Fifth Avenue, New York City 10, New York. The present reviewer regrets that the price of this very useful volume is not given, so Dr. Scott will have to send a bill if you order it.

J. Christy Wilson

Spiritual Renewal Through Personal Groups, ed. by John L. Casteel. New York Association Press, 1957. Pp. 220. $3.50.

Many ministers have asked me how to go about revitalizing the spiritual life of their Church members. And a few have spoken to me about the ways in which they are working experimentally at this problem of the spiritual renewal of their congregations. This book, edited by John Casteel, will be of inestimable help in pointing the way to the former and in providing the latter with further guidance in their adventures.

Some of the material found in these chapters has already appeared in various publications; now we have it between the covers of one book. Dr. Casteel is to be thanked for bringing together these chapters by pastors or members of "live" groups which are actually engaged in different, yet similar, experiments in the spiritual renewal of the Church. Dr. Casteel provides an Introduction on the rise of personal groups and a concluding Interpretation of the problems and possibilities of personal groups.

Readers will find here authentic and full statements about Kirkridge near Bangor, Pennsylvania, the Church of the Savior in Washington, D.C., the First Presbyterian Church of Fort Wayne, Indiana (John W. Meister, Pastor), Montview Presbyterian Church of Denver, Colorado (Arthur Miller, Pastor), and several congregations in Canada and the United States. The selection included in this symposium indicates the ecumenical character of the group movement. Chapters could have been added to include European groups, such as Iona, the German Academies, the Anglican retreat houses, and several in Scandinavia, France, Switzerland and Italy.

The accounts of the contributors are typical of a widespread emergence of voluntary groups that meet spontaneously at various times to discuss with utmost frankness their deepest "spiritual problems, convictions, and goals." These contributors have been somewhat reluctant to put down on paper the more intimate aspects of the life which individuals have shared in these small groups of from four to twelve members. Further, they do not wish the patterns about which they write to become models for other Churches, since each contributor feels that the group about which he writes simply happened and were not promoted.

The term "personal groups" represents a kind of primary relationship members have with God, with each other and with themselves. Such groups meet at a mutually agreeable but limited time for a number of reasons: For study of the Bible; for prayer; for exchange of experiences; for an examination of the Christian faith; for the study of a book or issue; for learning how they best can serve God and people.

The personal group goes back to the fellowship of the Twelve with Jesus. It has emerged in the intimate life of the early Church; in medieval Orders; in the Wesleyan class meeting; in various places across the Church world. Dr. Casteel maintains that the primary relationships fostered in such personal group life may not only renew the life

of the Church, but provide something which our highly organized technological age desperately needs.

Every pastor who is really interested in the provisions of vital "grass roots" Christianity among the questers in the congregation he serves, and wishes to know how such group interest may be stimulated, implemented, and kept from failure, will find this book most helpful.

E. G. Homrighausen

The Way to Biblical Preaching, by Donald G. Miller. Abingdon Press, Nashville and New York. 1957. Pp. 160. $2.50.

The Biblical scholar and preacher are blended fully and happily in the writings of Donald G. Miller, professor of New Testament at Union Theological Seminary, Richmond, Virginia. His first book on Biblical preaching, *Fire in Thy Mouth* (Abingdon, 1954), an attempt to define what is meant by the Bible as the Word of God in preaching, was theoretical; this new volume indicates how to deduce moral and spiritual principles from that Word and makes them relevant to life. Hence these are companion books; the one is the natural and logical outgrowth of the other.

Few treatments of Biblical preaching have been adequate, chiefly because techniques and "how to" have been featured to such a degree that the more basic prerequisites have been overlooked. Dr. Miller has given us something different—a solid and thoughtful book which comes as a joy to teachers of the difficult business of expository preaching. There are seven chapters which cover such important aspects of Biblical preaching as approach, theme, balance, development, purpose, and atmosphere. And if there is any one word to describe the quality of these discussions it is wholeness. This is no superficial treatment nor an attempt to learn a responsible art in "ten easy lessons." Indeed it is not a book to be read leisurely, but thoughtfully and with pencil in hand and Bible within easy reach.

Furthermore, Dr. Miller is thorough in his emphases. Biblical preaching, he stresses continually, demands careful study of the words of Scriptures and their meanings, knowledge of the whole Bible in order to interpret according to context, and an understanding of what constitutes an expository sermon as compared with the weaknesses of topical discussions, proof text mosaics, and the running commentary. What helps to make these chapters so useful is the care and fulness with which the author illustrates the weaknesses in poor preaching and the strong factors he solicits for good preaching. Here is a book that will give any preacher a new orientation to his pulpit craftsmanship. And if he takes the time to rectify his faults as Dr. Miller exposes them and to adopt the remedial measures that are suggested, he will add several cubits to his stature as a faithful herald of the Word of Truth.

Donald Macleod

Christian Faith for Today, by John Ferguson. Source Publishers, Box 485, Nashville, Tenn., 1957. Pp. 133. $1.00.

This little book consists of eight talks delivered to student and Y.M.C.A. groups in England. The author, who is Senior Lecturer in Classics at the University of London, prepared the series because he felt that "we shall not win people to God by the intellectual presentation of the Christian faith alone." He accepts the challenge and judgment of T. W. Manson when he remarked, "We spend a lot of time showing God to be probable, whereas Jesus' aim was to make him real to those who confronted him."

Professor Ferguson's topics suggest a series of sermons on great Christian beliefs: Belief in God; The Permanent Value of the Old Testament; The Jesus of History; The Meaning of the Cross; The Church; The Enthronement of Love; Life in the Spirit; and The Pilgrimage of Life. Although everyone will not agree with all he says, yet the freshness of his approach and his many provocative insights and declarations make this book worth many times its price. Widely read in Biblical and contemporary literature, Mr. Ferguson has a facile and imaginative style, quite free from the stilted and arid pedantry one associates with some experts

in the classics. These chapters provide an excellent framework and many fruitful suggestions for a Lenten series on What We Believe.

DONALD MACLEOD

The Principles of Christian Worship, by Raymond Abba. Oxford University Press, New York, 1957. Pp. 196. $2.75.

Books on worship that are historically oriented and theologically balanced are hard to come by. Most writers in this field err by attempting to produce generalizations about form and practice that will satisfy every tradition within the Christian community. The end result, therefore, is inevitably ineffective. *The Principles of Christian Worship*, a recent contribution to the growing amount of literature on the subject of worship, avoids the pitfall we have named. And this has been done because the writer attempts to get back to first principles and is more concerned with *what* we do and *why* we do it than with the more practical problem of *how*, although the latter is given adequate consideration.

Mr. Abba, a graduate of Cambridge and an accomplished musician, is a Congregational minister, who spent seven years in Australia as Principal and Professor of Theology, Camden College, and served as Secretary of the Faith and Order Commission of the Australian Council for the World Council of Churches. His book has six chapters which carry our thinking from basic principles in worship through thoughtful discussions on historical origins, the Word in preaching, the art of real prayer, the meaning of praise, and the nature and efficacy of the Sacraments.

This volume commends itself to all ministers and teachers of worship because it is well written, thoroughly documented, and theologically and Biblically oriented. Mr. Abba provides many useful insights and practical suggestions for the man who has to lead a congregation in the act of corporate worship week by week. These discussions are deeply convincing because the writer is consistently devoted to his thesis: "No worship can be in spirit and in truth unless it is thoroughly Biblical in its inspiration and content" (p. 60).

This book puts Mr. Abba's name among other authoritative writers in the liturgical field—Coffin, Maxwell, MacDonald, and Micklem—and will become a stimulating guidebook for classes and discussion groups in seminaries and churches.

DONALD MACLEOD

Beliefs That Matter, by Ganse Little. Westminster Press, Philadelphia, 1957. Pp. 142. $2.50.

Based on a series of sermons delivered from the National Radio Pulpit in the summer of 1956, this book gives us in permanent form a group of "teaching sermons" of high intellectual quality and rich devotion. Dr. Little, who is minister of the Pasadena Presbyterian Church, arranges his subjects according to the framework of the major emphases of the Reformed faith and in the course of seventeen chapters he deals with such basic themes as the eternal sovereignty of God, man's sin and helplessness, the resurrection of Christ as the center of our hope, and the power of the in-dwelling Spirit.

Dr. Little is a good writer, a clear thinker, and a well-balanced believer. His writings are neither obscure nor tantalizingly profound. What he has to say, however, is relevant and understandable, and serves as a corrective for the man who has become too theological to be clear and for the other man who is so theologically thin that his writings lack those sanctions that give his message moral and spiritual authority. To develop a series of fresh addresses on the basic and timeworn tenets of our common faith is not an easy undertaking. Yet this writer (and preacher!) does well, especially as he faces up to some difficult and vexing problems which the average preacher avoids, e.g. why forgiveness demands suffering (p. 72) or, can one be a follower of Christ without the Church (p. 91).

Some paragraphs occur here and there which need further elaboration in order that the writer's position be made more easily acceptable or justifiable, e.g., his endorsement of J. S. Whale's questionable idea that the Church is an extension of the incarnation. On the other hand, one does not easily find a series of broadcast addresses—with all the mechanical limitations of time and the technical demand for directness—which are so

fully packed with "fine quality material" as these discussions provide.

DONALD MACLEOD

Religious Dimensions of Personality, by Wayne E. Oates. Association Press, New York, 1957. Pp. 320. $4.50.

With the publication of this volume, the serious student of personality will soon realize that the Christian concept of the psychology of religion has been well advanced. Focusing upon the various dimensions of personality, Dr. Oates has made a most unique and significant contribution that will capture the imagination and stimulate the mind. His analysis has "frankly, clearly, and unashamedly spelled out in detail" the complexing approaches to personality that have confused the American students of personality. He has reaffirmed the importance of the distinctly Hebraic-Christian view of personality that has long been neglected.

Beginning in the first chapter, the author clarifies the positions of descriptive, naturalistic, supernaturalistic as over against revelational theology. The revelational approach "sees man in terms of wholeness of the self as a creature standing in relation before God as the Creator." The position is taken that the task of the Christian theologian is to bring the "witness of Reformation theology to bear upon the presuppositions, conclusions, and the therapeutic methodology of contemporary psychology of personality." With this in mind the following chapters are developed around aspects of personality: man's heredity, birth, innate desires, origins of his religious dimensions of personality, development and structure of personality, destruction of personality, and the last three chapters dealing with the spiritual laws of personality, goals of man's becoming, and a Christian perspective of personality.

Dr. Oates calls upon the Christian theologian to hear the scientific research men, for he feels that much can be learned from them, and by listening to them it may bring new light to them. It is possible for "the Christian theologian to have the depth of perception to grasp the religious dimensions of personality running through their conversations, whether they recognize them or not." This book may well become the meeting ground for theologians among themselves, as well as with students of other disciplines of personality.

For those who fear that the distinctly Christian concept of personality may be abdicated in such an encounter, Dr. Oates states that "The Christian revelation itself both corresponds and contradicts the naturalistic understanding of personality. The correspondence lies both in the questions asked and in answers given. The contradiction usually lies at the shallowness, depth, and extent of both the questions and the answers. The Christian revelation both raises questions and offers answers about the nature and destiny of man which contemporary psychologies of personality have only recently begun to ask." Reading of this book will enrich and deepen, enlighten and enthuse one's appreciation of his Christian heritage.

The writer draws heavily from the historical and contemporary contributors of human personality. They represent a wide range of philosophical, theological, psychological, and medical points of view. From these the author selects and organizes his thesis adeptly and adroitly to enable the reader to understand the breadth of personality complexity, but leading him on to a clear consciousness of Christian revelational conviction about personality.

The reader will discover that the book's scholarship will give him a treasury of information as well as insight. It is objective, but warmly sympathetic of those of differing disciplines. It is scholarly, but practical for both pastor and preacher. It is evangelical, but firmly realistic about the nature of personality. It is a book that will leave an impact upon the reader, and one to which the reader will return again and again. It should be purchased and lived with, and it will speak to all who open and begin to read.

EDWARD S. GOLDEN

Byzantium: Greatness and Decline, by Charles Diehl, translated from the French by Naomi Walford, with introduction and bibliography by Peter Charanis. Rutgers University Press, New Brunswick, N.J., 1957. Pp. xviii, 366; 39 illustrations. $8.50.

The growing interest in Byzantine history and in the Greek Orthodox Church, which occupies a special position in the ecumenical movement, has brought forth a large number of books designed to satisfy the general curiosity, since the opportunities to follow academic courses in these subjects are still limited. One of the best books is Diehl's essay, here translated as the first volume of the "Rutgers Byzantine Series," which we owe to the initiative of Professor Peter Charanis. The book (originally published in 1919) is relatively old; but it is much better than some of the more recent efforts to deal with the subject. Charles Diehl (1859-1944) was not only a great master of his scholarly field, but had a brilliant gift of descriptive writing, and his lively style, with its vivid pen-pictures, has been admirably reproduced by his translator.

This is not a complete or systematic history, but a descriptive essay, appreciative and at the same time critical (some will think Diehl's judgment of the Eastern Church severe, but it was a view widely held in France in his time). The book forms an attractive general introduction to the whole subject of Byzantium, and succeeds in conveying the special flavor of Byzantine civilization. The reader who wishes to go further will find an excellent guide in Professor Charanis' Bibliographical Note of 56 pages, which provides a critical survey of the literature on all aspects of Byzantium. This Note is the best thing of its kind now available anywhere, and it gives the book a special usefulness.

All readers will admire the splendid photographs which were assembled for this work (in contrast to the collection of worn pictures which used to be handed about from book to book on the Near East and Constantinople). Many of these pictures are new, many are not otherwise available outside of specialized journals. They contribute immeasurably to the fresh and living quality of Diehl's wonderful re-creation of this important and little known era.

G. Downey

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